

A MANUAL TO TRAIN AND EQUIP ASSOICATE
MINISTERS IN PREPARATION FOR
EFFECTIVE MINISTRY

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ABSTRACT

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This training model was designed to train and equip associate ministers in preparation for effective ministry. The associate ministers were trained at Calvary Baptist Church, Paterson, New Jersey. I observed associate ministers were performing duties only during Sunday service; therefore, they were left unprepared and unfulfilled. A qualitative method of pre and post-assessment questionnaires was used to measure increased knowledge and preparation as a result of training. In addition, I provided: workshops and a curriculum was employed to further equip the associates. The outcome of the research demonstrated that associate ministers remained the same, as stated in the assessment results.

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INTRODUCTION

I researched and developed my dissertation through Old and New Testament biblical, theological and theoretical frameworks. These frameworks assisted in providing foundational information for training and equipping associate ministers in preparation for effective ministry. It is necessary to discuss various methodological approaches that will provide value. This will demonstrate the need for change as it relates to the handling of associate ministers and how they are trained, equipped and prepared for ministry.

Although the concept of equipped and trained associate ministers may sound foreign, this methodology has gone on for many years by numerous practitioners and denominations. Possibly the most famous of this trained and equipped ministerial concept can be seen in the Catholic Church. Let us examine the practices of Pope Francis. This statement explains just how important training can be to all ministers. Pope Francis made a warning to all the priests, "little monsters" if they aren't trained properly as seminarians, saying their time studying must be used to mold their hearts as well as their minds.¹ Most denominations are becoming aware of the need for training and equipping all ministers. Associate Ministers must learn the first lesson of leadership. The first lesson is servant leadership. The term servant speaks of low respect and low honor. Most leaders are not

¹ Yasmine Hafiz, "Pope Francis Warns Poorly Trained Priests Can Become 'Little Monsters'," *Huffington Post*, January 3, 2014.

particularly attracted to such a low-status.² It has an unattractive ring to individuals who are doing everything they can to climb to the top. However, when Jesus used the term, servant became a synonym for greatness when James and John approached Him with a special request. James and John requested to sit next to Jesus when He entered into His kingdom. The other disciples became extremely angry about this request. Essentially, all the disciples had a misconception about leadership. The disciples misunderstood leadership as a position. Jesus corrected them when He said: “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mark 10:42-45).³

The disciples were very familiar with how the Romans “lord it over them.” To lord it over someone means that someone takes on absolute power. Suddenly an individual takes the role of a master while everyone else is subject to the master. The phrase, “lord it over them” denotes domination and oppression.⁴ This style of leadership was common in the first century. Rome controlled Palestine, and everyone was subject to the Roman authorities. Jesus wanted the disciples to have a servant heart. Yet the world and the church is full of James’s and Johns, go-getters and status-seekers, hungry for honor and prestige, measuring life by achievement, and everlasting dreaming of success.

² Hafiz, Pope Francis Warns Poorly Trained Priests Can Become 'Little Monsters'.

³ C. Gene Wilkes, *Jesus On Leadership* (Wheaton, IL: Tyndale House Publishers, Inc., 1998), 110.

⁴ John D Grassmick, *Mark in “The Bible Knowledge Commentary New Testament,”* (Wheaton, IL: Victor Books, 1983), 153.

They are aggressively ambitious for themselves. This whole mentality is incompatible with the way of the cross.⁵

Associate ministers often lack training which can produce unhappiness, no fulfillment and confusion in the church. The role the associate minister plays is a vital role in the state of the growth of the church. The training for associate ministers in the church is non-existent. The objective of this paper is to combine the practical with the theoretical while incorporating the title, *A Manual to Train and Equip Associate Ministers in Preparation for Effective Ministry*.

Most ministers are in need of training according to the author of, *Help, I'm an Associate Minister!* Preachers need the maturation that comes from serving with or under another pastor, before leading their own congregation. The serving of others and under a pastor will lead to a better learning environment for associates; therefore their roles can be more productive. Pastors can sometimes treat associates as flunkies. Congregations neglect the vital role associate ministers play. Members view associates as step-parents, substitute teachers, or “garbage-time” bench riders. It can be discouraging.⁶ These terms and the lack of training can be minimized. The time as an associate minister can be an affirmation of the ministerial call, a time of spiritual development, and a fruitful season of Christian service. There are many ways that training can maximize the role of an associate minister.⁷ We will begin with ten ways: seeking the clarity of your calling, preparing to preach/teach, learning everything you can, be proactive about your growth,

⁵ John R.W. Stott, *The Cross of Christ* (Downers Grove, IL: IVP Books, 1986), 286-87.

⁶ H B Charles Jr., “Help, I’m an Associate Minister!,” H. B. Charles Jr.com, August 10, 2012, accessed April 29, 2014, <http://www.hbcharlesjr.com/2012/08/10/help-im-an-associate-ministers/>.

⁷ Ibid.

be loyal to your pastor, have a servant's spirit, keep your ego in check, do not usurp authority, wait your turn and leave when it's time to leave.⁸

My chapter two continues the Old Testament scripture that was chosen, 2 Kings 2:8-12. Biblical foundation has allowed for further reflection on the history of associate pastors and their roles in the church, as it relates to the Old Testament as explored in 2 Kings 2:8-12.

Elisha had a prophetic anointing which Elijah wanted and respected. Therefore, in his quest, he understood that he had to become a part of his direct correlation in order to tap into that anointing. Elijah not only wanted that anointing but he also having a heart to serve; and serve Elisha well without any hesitation.

This particular scripture was structured chiastically, its scenes mapped the journey and return of, Elijah and Elisha as they proceed from Gilgal to Bethel to Jericho and then to the other side of the Jordan where Elijah ascended. Elisha then returned alone via Jericho, Bethel and from Mount Carmel and Samaria.⁹

The first part of the episode makes use of the repeated sequence of actions---the 1-2-3-switch techniques. For purposes of analysis, we may diagram the story as follows.

- Elijah and Elisha leave the sons of the prophets and cross the Jordan river (2:7-8)
- X The Ascent of Elijah (2:9-12a)
- Elisha crosses the Jordan River and confronts the sons of the prophets (2:12b)¹⁰

The New Testament scripture was based on the conviction that theology and homiletics must be properly grounded in biblical exegesis, the purpose of this scripture is

⁸ Charles, Help, I'm an Associate Minister!, H. B. Charles Jr.

⁹ Robert L. Cohen, *2 Kings* (Collegeville, MN: Liturgical Press, 2000), 10.

¹⁰ Ibid., 11-12.

to propose, assist and demonstrate an exegetical method, using Philippians 2:19-23 as an example. Although it is evident that good exegesis must precede biblical preaching, it may not be so evident in the work of the average preacher.¹¹ The Homoians denied at some point Jesus' humanity with his divine nature. This was when the Pro-Nicene had to step in and defend it. Chapter 2 from *Where Christology Began*, surveys the history of preaching, from Qumran and other Jewish Midrash through church fathers and reformers to more modern proponents.¹² This was not a coincidence that I selected Philippians 2, because this depicts the ideal life of any minister, but especially associate ministers.

The Theological foundation, chapter four, speaks of Jesus the Christ. The theology topic that I selected as a part of my thesis is Christology. Christology as stated in the quote below is very important to this project and one can see how this relates to Philippians and must be mentioned. Christ gave up what he naturally valued, so that through self-emptying and humility, through suffering and death, he might gain event greater possessions than those which he had cast away.¹³ I believe this thesis topic and study is a part of Christ, therefore it can be said that Philippians 2 is where Christology began.

¹¹ Walter C. Kaiser Jr., *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching* (Grand Rapids, MI: Baker Academic, 1998), 18.

¹² Nancy C. Pittman "Where Christology Began: Essays On Philippians 2," *Encounter*, 62 no. 3 (Sum 2001): 315-316, accessed April 30, 2014, <http://web.b.ebscohost.com/ehost/detail/detail?vid=4&sid=ac34dede-3182-438f-8754-65a26561fee3%40sessionmgr115&hid=115&bdata=JnNpdGU9ZWVvc3QtbGl2ZQ%3d%3d#db=rh&AN=ATLA0001352532>.

¹³ Lowell D. Streiker, "Christological Hymn in Philippians 2," *Lutheran Quarterly* 16 no. 1 (Feb 1964): 49-58, accessed April 30, 2014, <http://web.b.ebscohost.com/ehost/detail/detail?vid=6&sid=ac34dede-3182-438f-8754-65a26561fee3%40sessionmgr115&hid=115&bdata=JnNpdGU9ZWVvc3QtbGl2ZQ%3d%3d#db=rh&AN=ATLA0000688998>.

Pannenberg wrote *Systematic Theology, Volume 2*, and in it revealed some exciting discoveries. Pannenberg developed his Christology in three parts, parallel to how Christology has most often been done in systematic treatments. Specifically, He considered Jesus' 1) relationship to humanity, 2) support for divinity and 3) role in salvation under the rubric of reconciliation. Therefore, Jesus throughout my entire thesis is the author and the finisher of our faith. He is the author of the works and the word. He is also the finisher, because when appropriately trained and equipped, associate ministers, will come to understand their role in the body of Christ.

Chapter Five provided expertise in the focus area of my ministry project. I expounded upon different approaches to equipping associate ministers, while providing leadership tactics. There were special considerations to the understanding of associate ministers duties, and explorations of the opinions of key leaders regarding training and equipping for the task.

Finally, chapter six provided an in depth review of the field experience. I discussed the data collection methods and reviewed the results of the findings. Chapter Six also summarized and gave reflections and conclusions on the outcome of this research project. This summary was based on the data collections, research, and observations of the project.

CHAPTER ONE

MINISTRY FOCUS

Born Randall Moses Lassiter from Frank and Novella Lassiter in Paterson, New Jersey, I am the fourth child of five children. I think the number four has some significance in my life. I also believe that the sequence of my birth is divinely orchestrated. The number four often speaks, Biblically, of creation and direction as in geography and the natural elements. My chosen middle name, Moses, is often referenced as a savior of the people. It is apparent God's voice was speaking to my parents, even then; as He did with Joseph and Mary when He gave them instruction in naming their precious and special baby boy. Not that I count myself equal to the experience or the stature of Jesus, I simply reference the similarity to my name being divinely inspired to speak to my now future. Obviously, I was not the oldest nor did I really, if ever, fit in with the youngest of the Lassiter clan. The position of not fitting in has been a common theme in my life, if for no other reason, I felt, as often as I was called, "different." This distinguishing title was so bestowed that I always stood alone in our household. Although it was true, I often begged the question, how could that be when there were four other children and two adults residing together? That same question still lingers today; however, before I move forward, I must be clear when I speak of being alone. I am not referring to being lonely, but, rather, the indignation of feeling alone amongst "my" people.

My house was my training ground. My training came from life's positive and negative experiences. Uncertain to me at the time, my mother always handled me differently from my brothers and sister. She would speak to me as if she was being guided or directed by someone who knew with great detail the essence of the future of my life. My mother moved in my upbringing as if she had made a promise to someone to keep me on a path that was straight and narrow. This was something she could not do by herself but was compelled, seemingly, by forces greater than she, to do for me. Often she would speak to me as if I was not her son, but as an authority figure for whom she had tremendous honor and respect. It was as if she knew something about me that I did not know about myself. Age was of significance. For example, when I was ten years old, she would leave me "in charge" of the house! Despite the fact I had older siblings, I was in charge and although an esteemed opportunity, it was not fun at all. My siblings did not do well with me being in charge. Often times, it would end with verbal disagreements and outright fights with my siblings. When their friends came over without permission in my mother's absence, the drama was more intense. As I reflect, I would stop them from smoking cigarettes, and eventually demand them to leave the house; I would literally, put them out. I have learned over time that there was great joy in being selected in a leadership position; yet there is great pain of having to disagree with those you love.

This path of leading and training continued throughout childhood. I became the child who started leading and helping other children on the block. I soon found out that my opinion mattered to other children and sometimes even adults. Being sought after to provide my opinion was another level of responsibility which was formative indeed. I would often dream of standing before crowds with eager ears to hear what I had to share

as a great orator. I dared to dream and to see the realization of those dreams manifest.

Pleasantly, I still do dream and give witness to manifestation.

I am not able to convey in words how my mother continued to play a major part in my life. The constant leadership of her training and guidance provided the focus for my effective leadership ability and the independent thinker I am today. This truly has shaped me in so many ways. In addition to the good memories I have of what my mother and father provided for me, as a part of my childhood, I also had, like everyone else, my share of significant bad memories, as well.

Overall and without question, my formative years were not so happy. Though there was a presence of caring and nurturing in our home, both my parents suffered from alcohol addiction and this made life tough! My dad had the ability to hold down a full-time job and never miss a day of work; however, when the weekend came it was like living in an image of hell on earth! They would drink non-stop! My mom would go on drinking binges for three-to-four days without me or my family being aware of her whereabouts; however, God would always allow her to remain in a place of safety. The crazy part is, she would always arrive when all my friends and schoolmates were on the block or the playground. She was loud as she stumbled in our presence. She would say my name with a long whining slur, cursing and carrying on. I was so angry that I would run off or push her away. I was discontent with thinking about where and what my mother was doing. My voice became the voice of neighborhood reason and childlike wisdom. This was incredibly difficult, and extremely embarrassing and very tough to witness as a growing child.

Alcohol and other substances dominated our family and caused serious pain in my life. The scars of which still exist today. Needless to say, my family dynamic continued throughout my high school and college years. My high school years were full of sports and academics. The kids looked forward to my parents coming to my game, but not me. My mother did not come to all games, however, my dad made one too many appearances. Dad showed-up to one of my games drunk. I had never seen him so drunk. I was on the field and he began to yell out, “run, hit that mother f----- ball son, hit that mother f----- ball out the park, that is my mother f----- son, sh--. I was so devastated that all I could do was drop my head. There was another occasion that I had a bedside instructor due to a sports injury. My stomach would ache at the thought of someone witnessing my parents’ obnoxious behavior while drunk. It was bound to happen since my instructor came on drinking hours. We were working on math, and they entered together. You could tell they were drunk by the volume leading up the hall. My parents when intoxicated cursed and argued, so in the presence of the instructor this action did not change. I was so embarrassed, but the instructor said, “It is alright son, I understand.” The presence of alcohol in my household, due to my experience is banned in my home. The use of alcohol is one subject that I have a very strong opinion about, and it remains a part of my discipline.

The result of my life experience has given me a continuous desire to reach out to people who have a variety of pain. The choice of alcohol and the attempt to soothe the agony of what they are going through, while creating opportunities for them to end their sufferings and guiding them to better choices is a part of who I am. Speaking of substance abuse and the relationship with pain, my oldest brother chose the life of a drug

dealer. Despite his choice, he still looked out for me and would often threaten me if he saw me just holding a pack of cigarettes. He would say, "I will kill you if I see you doing anything wrong!" This is an oxymoron? My brother would always speak about significant contributions I would make as a part of my family. He spoke of the contributions that would include our family rising above our then current, circumstances. My brother spoke of the promise of giving me a special car for my 17th birthday. This car was a Triumph Tr7. This Tr7 was a British sports car often advertised as, "The Shape of Things to come." He also stated that he wanted me to have this car because this car is for special people who do special things!" The words that were spoken by my brother allowed me to understand the level of respect he had for me, and how he wanted to show his love for me in a tangible way. Perhaps his prophetic words gave him a special awareness of the significance of my future. Painfully, my brother was murdered just before my 17th birthday in a drug buy gone horribly wrong. He never fulfilled his promise of getting me that car, but his words and brotherly love still drive me to this day. His life choice put a toll on our family, and after his death, my mother changed. Her alcohol binges intensified and despite her personal pain, she muscled through her responsibilities to our family, but more specifically to me. He may have had her spiritual and natural challenges, but she kept her promise to bring me to a place of greatness.

Obviously, there was a lot of pain during my childhood, but there were some joyous times. I recall my mother's desire to hear my dad tell her she was loved. He would reply, "I go to work, I pay the god-d--- bills, right? I also put food on the table, take care of you and these kids and you should know I love you." He did all those things and he did love her and the kids, however my mom asking this question to dad spoke to a deeper

need than hearing him say it. The silent frustration between my mom and the issue of love seemed to present another area of concern. My mother did not think my dad loved her, and my dad did not think my mom loved him.

The Bible tells a parable about the wheat and tares growing together. The farmer's assistant asked how the tares grew since they did not plant them. The farmer carefully replied, "The enemy has done this!" This silent frustration of love between dad and mom still has my family shaken to this day. I mentioned that I am one of four boys; the second oldest boy never lived with us. My parents made a decision to let him live with my grandmother who lost her husband of 40 years. What was supposed to be a visit turned out to be a lifetime! I grew up not knowing him. He became very bitter; felt abandoned and lived with un-forgiveness. He thought he missed out and we were favored and loved more than he. The miles apart made the gap even wider for us to mend. Although, we lived with them, we suffered too. This put a huge wedge and dagger between my parents, and this division was scripted out through drinking and abusive behavior.

Even in the face of life's challenges, I knew I was loved and being groomed for a better future. They loved us with what they had left, and with all they knew. I am thoroughly convinced we are who we are because of God's careful structuring of our life experiences in positive and negative ways. I believe it is His awesome way of taking us to our destiny through a journey of learning, growing and celebrating life. These occurrences of my childhood, teen years and young adulthood shaped me immensely.

In the midst of all my experiences and all I had to go through, I was blessed with tremendous supportive role models in my life. My elementary school teacher, high school coaches and even college professor apparently, had insight into what my mother saw in

me. It seemed as if a promise had been declared over my life and special people were assigned to ensure I kept and fulfilled that promise. Some of those shaping role models taught me the essence of attire. This particular role model took me to a store and taught me how to select, purchase and wear a perfect suit, not to mention the tying of a tie. There was a lady role model who, when others spoke harsh words about my writing style and ability to be successful in school, reminded me of who I am and continued to mentor me. God's assignment of this mentor's life was to coach me through my Master's degree and to continue to be a lifelong student of learning. Coaches would continuously impress upon me the importance of applying my talents in sports to go to college, and use my basketball talents as leverage for scholarships while defraying the cost of college. My college experience seemed to always be a mentor helping to shape my decisions and guiding me along the way. There are countless others who have made a significant impact on my development. Today, without these mentors and these experiences, I would not be the person I am today, professionally, personally or spiritually. These experiences and treasured people not only were Godly examples of God's hand upon my life. These people were also testaments of His love and desire for me to reach my destiny.

I have continued, as an adult, to experience the joy and pain of being spiritually mature. I always saw something in myself, as stated earlier, that I did not see in others. They called it *greatness*, but I was not easily convinced. I was convinced as a young adult. This decision to become a Christian came with much painful resistance.

The continuation of my journey was the unwise decision to move to North Carolina. This move was against sound, and even harsh advice of those in authority, my father and boss. I was working in a federal position and had just received a promotion. I,

following my emotions and going against sound advice, resigned. The high ranking authority, one who did not speak or notice me called me into his office and inquired about this resignation. He strongly opposed, calling me foolish, in a not-so-nice way, and reminded me of the greater status available to me professionally. However, I was determined to move with no job, direction, little money and a new car. I believed that this move could be the *best* move; therefore, it was indeed the *best* move I could have made.

The months continued to go by, and I was doing well professionally, emotionally, and financially. This period in my life reminded me of having to endure the words of my devout Christian grandmother, as she reminded me I needed Jesus. I wanted to go home, but refused to hear the words of my father reminding me of the bad choice and the words, “I told you so.” I did the next best thing. I moved in with my aunt, and during one horrible day, that is, one of several bad days, I arrived at my aunt’s house and there was my grandmother, offering me an opened Oral Roberts Bible and repeating the words, “You need Jesus.” I stated with much respect to grandmother, as many times prior; I have a car, and a job, and I do not need Jesus. The truth was, I did not have money, no gas for my new car, and three shirts that my aunt would wash and iron. I was completely destitute, weary and sad. Sulking and whining, I went to my room with the Bible in hand and a finger on the page she marked for my reading. While still frustrated and crying, I threw the Oral Roberts Bible across the room as hard as I could. Suddenly, out of nowhere, there was a shaking and a strong force in the room. I was immediately overcome with no understanding and what was going on. There was a voice, a very audible voice that spoke to me, and said “I am with you, and I will take care of you.” I immediately asked, what is it that you need me to do. The voice spoke, “follow me.” I

responded, “YES Lord, I will follow you.” This was the day that I committed my life to the Lord. I quickly picked up the opened Bible and there it was on the same page that grandmother had marked, Psalms 23. “The Lord is my Shepherd, I shall not want.” This was the day the Lord’s hand moved upon me and ever since I wanted to follow God. My faith, not to say, did not get tested for growth, but to know God as my constant provider.

The very next day my father called. The practice of my aunt and me was to provide excuses to my father as to why I could not speak with him.

Remember, I did not want the tongue lashing, and the reminder of my failed decisions; however, this day, my aunt went against all protocol, and gave me the phone. I prepared and braced myself for the lashing of what he would say. Dad said, “Son, I am coming to get you.” Pick me up at the airport tomorrow at 3p.m.” According to any good father, he welcomed me home. Although I acted like a prodigal son, and squandered all; he opened his arms to me. My father came and took me home.

New in my commitment to Christ, I was hungry for information and guidance. I found myself speaking with an elder who owned a natural food store. This store was located in the downtown area, of Paterson, New Jersey and he was Muslim. I had hours of conversation with him, before moving South. At this point in my life, I was ignorant in my faith, and he immediately gave me an expensive Koran. His words were astounding, as I reflect. This Muslim person, instead of convincingly trying to steer me to the Muslim faith, he instructed me to read the Koran. He instructed me that if it spoke to me, then come back and we would have more discussion. I heeded his advice and read both my grandmother’s Bible and the Koran daily. My grandmother’s Bible spoke directly to me. The next several months, I studied but did not go to church. I was excited in my new faith

and eager to share with others. After nearly two years, my then, first love returned and we shared our love for the Lord and the commitment as Christians. Six months passed, and she moved back and we were married. I suggested that we join the church of the pastor who married us, but she did not agree. One Sunday, without thinking of our union, I joined the church and became very involved. Prophetically, the pastor spoke that I was a man of ministry and grooming for the call began. I was offered a position in an adult learning center. The center was filled with people who were hurting spiritually, emotionally, physically and financially. This was the beginning of my ministry, speaking life and truth to hurting people. The next lesson that I had to learn was that ministry needed to begin first at home. I took the position, which cut my salary in half, all without consulting my wife. I began to purchase things like cars and technology, again without consulting my wife. I made life decisions without understanding how to lead my own home, yet, I felt qualified as a good leader. I later informed my wife that I was called to do ministry and her response surprised me, but my reaction was stunning. She stated, she did not want to be a minister's wife. I told my pastor, and I decided not to take the call on my life.

Yes, another unwise decision. I later found myself wanting to please her more than God. This decision was costly. Our lives were turned up-side-down; arguments ensued and things went out of kilter quickly. One day she left for work and never returned home. My life continued to spin out of control. My prayer life did not seem to be working, so I did the next best thing—I put on the mask of emotional damage. I tried to portray someone that did not exist and hold on to the image of being a role model in the community. I found myself covering the pain, and fear of loneliness with people, things,

and long working hours. After a year, I cried out to the Lord, and like he did David, He reminded me of my shortcomings. I was alone in the room, and I begged God for relief. He spoke, “You know.” I pretended to not understand. The Lord responded, “You are not following my will.” I was quickly reminded of my choice not to accept the call of ministry. I had chosen my wife over the will of God. I quickly recommitted my life to God’s will at all cost.

Again, there is a reward when disobedience is replaced with obedience. The very next day the windows of Heaven opened. I received a letter in the mail offering me a position as an associate minister. Three other offers came and I had choices as to where to begin ministry. I was later counseled by a pastor, who later became my spiritual father in regarding marital issues and my emotional well-being. Faced with the opportunity of ministry, I began to feel unworthy. During this time, I was in the midst of a divorce, embarrassed and humiliated by my life choices. I received great counsel and it was those life choices that equipped me for ministry. Again, I was reminded about the call of God on my life by my counselor and mentor. He, too, saw what I could not see at the time.

Ministry started and God’s hand was a clear guide on this new journey and training ground. I was afforded the privilege of landing in a good church, which allowed me to learn church administration first hand. I received nurturing and training from another pastor. He was a profound teacher who taught me the art of worship and the mysteries of God’s Word. I was well equipped and trained, and after many years of serving and learning, the Lord opened up the door to start a church. Greater Faith Church of the Abundance was geographically located in the heart of the city of Paterson, New Jersey. The church grew rapidly, attracting people of many cultures, races, nationalities

and even different spiritual beliefs. Greater Faith of the Abundance, a testament by its name, grew me emotionally, and spiritually as a leader. The development of the church, the teaching, and the starting of the child care development center was an inspiration and resulted in intense spiritual development. The church brought about challenges and disappointments, and my family wanted for nothing. God increased us more and more, even above my imagination.

After 12 years of ministry my wife and I were provided with a sabbatical. This was the time that I rested and was able to refocus, and the church experienced a restructuring. I have learned that God's way of maturing me was the perfect way. This learning experience brought about assured knowledge of power as described in James 1:2-8, to count it all joy. Counting it all joy, provided the opportunity to let patience have its perfect work, wanting nothing. Shortly after the sabbatical, I was led back to my home church where I now serve as senior pastor. This transition was not an easy one, however, I found myself agonizing over the change and what it meant to the people I shepherded. The amazement of this entire journey was the work of the Spirit. The Spirit spoke to the people and the struggle was no longer a struggle. The sheep began to follow the voice of God and I was grateful for the opportunities given by God.

Reflecting on my life's journey, I found great irony in how both pain and promotion could exist together. The journey of the positive and negative forces working together and the effect on my life have brought about a special and lasting reward. This irony has been presented in my life and has significantly impacted me in ways that have brought quite a bit of joy, suffering, tears and hurt. I have developed through joy and pain a life grounded in prayer and faith.

As previously noted, I have given myself over to God. This surrender allowed me to quickly realize, after receiving my undergraduate degree, that my life was not my own. John 14, states that, no one comes to the Father, but by Jesus Christ and because of His ascension back to the Father, a greater work we can [and must] do.

I now believe the foundation of life is Prayer and Faith. Through prayer, God's kingdom will come and His perfect will be done. I also believe that hope and faith are the anchor of the soul. Likewise, I believe God's word. I know that the scriptures are real, and I have experienced the manifestation of God's promises for my life. This realization has given me unwavering trust in God. When trouble and life show up, He is there. The trying of my faith gave me confirmation that my life was fulfilled.

The beliefs and life experiences have established my ministry on one principle—there is nothing impossible with God. The guiding principle that drives me to positively impact the lives of believers and non-believers is through educating, inspiring/empowering through the Word, and the three-fold ministry of Christ.

Context for Ministry

The contextual analysis of Paterson's oldest black Baptist church, Calvary Baptist, at 575 E. 18th St., was founded at a meeting place on Main and Fair streets in 1879. This analysis is done by the current successor of Calvary Baptist. I was trained by and with a combination of my rich dad, Reverend Dr. Albert Prince Rowe, and poor dad Rev. William H. Butler. Calvary Baptist is now considered home. Life is now full-circle and these experiences have now colored the lens used to contextually analyze and pastor the congregation that God has given me to serve.

Calvary Baptist Church was founded in 1879 and in June 2014 she celebrated 135 years of “Glorifying God and Serving Humanity.” It was founded two years after the end of Reconstruction by the Reverend Owens L. Simmons, who had come to Paterson to organize a “colored Baptist church”. The church started from meager beginnings in the homes of congregants and later on in its first rental location for the sum of \$6.00 per month. In 1886, Calvary built its first building on a Lawrence street property. In 1919, The Reverend Thomas Christian, then Pastor of Calvary was able to purchase land on East 18th Street and 12th Avenue which is where Calvary resides today. Over the years, Calvary has been shepherded by a number of Preachers and over the past 45 years has been shepherded by the Reverend Dr. Albert Prince Rowe. The mission statement for Calvary Baptist Church states that the church is a community of the chosen people of God united in allegiance to Jesus Christ, through worship, education, witness, service, and fellowship led by the Holy Spirit through preaching and teaching. It proclaims that God has revealed Himself uniquely in Jesus Christ and through Him makes known His saving purpose for all mankind. Calvary Baptist Church believes in practical daily application of the Christian faith; which affirms a moral and spiritual foundation. It includes the economic, social, educational, political and cultural aspects of life. This community of believers seeks to achieve a oneness in Christ, which rises above distinction of race, socioeconomic status or political loyalties. The church accepts the necessity of change and expects to continue to discover new avenues of ministry.

The church’s community outreach efforts have resulted in the creation of a Day Care Center, Mentoring Program, Foster Care Center, Community Health Program,

Vacation Bible School, Adult and Youth Revivals, Housing Units and the Family Life Center.

Here are some Fast Facts:

Fact	Year	Additional Information
Oldest Church	1879	Calvary Baptist
\$1,740 – cost	10 years on Lawrence St.	1 st Church
Dr. Albert Rowe	1968	45 year Tenure
Family Life Center	2006	Lender, Jon Corzine Heritage Capital Credit Corp.
Convicted of Fraud and Conspiracy	October	HCCC
Calvary Decline		Membership under 300
Pre-School Program		120 Children
Dr. Albert Rowe		Marched Civil Rights – Dr. King ¹⁴

Calvary is a great church which stands strong a diverse community, and very different geography of Paterson. In the book titled *The Geography of Paterson*, New Jersey, written by Edith Garlick, Passaic Valley viewed from the hills of Second Mount overlooking Paterson. This is inclusive of ridges of hills on either side slopes. The direction of the length river and its winding course.¹⁵ There are slopes, rapids and waterfalls. The city of Paterson has business sections that show gaps in the First Mount.

Paterson is a city of uniqueness which is inclusive of: the story of its founding. Reason for Founding. The raceway. Value. The first factory. Kinds of factories. The silk barons saw the possibility of the need of people working in factories. Needs of these people and what they led to. Homes, good water, stores, churches, schools. Growth of

¹⁴ “New Jersey Church in Default for 33m Following Mortgage Scheme,” Black Christian News.com, accessed May 6, 2013, <http://blackchristiannews.com/news/2009/12/new-jersey-church-in-default-for-33m-following-mortgage-scheme.html>.

¹⁵ Ibid.

Paterson. Evidences of growth. More factories and kinds.¹⁶ The days of old consisted of cotton, locomotives and machines that developed the cotton and silk factories. The city grew because of these cotton and silk factories. There were more people, houses and business of all kinds. When one business thrives in one city, it brings more businesses and more people to that area.

There are many reasons for the growth of Paterson, as defined. Included among these reasons are: reasons for growth, Water supply, Nearness to New York markets. Excellent means of communication with other cities. Roads. Railroads. Canal. Nearness to farms and their supplies. Attractiveness of the locality in that it is healthful, surrounded by beautiful scenery, Protected from severity of wind and storm by the hills.¹⁷ This growth in the city of Paterson produced a thriving economy.

The geographic sketch for Paterson reveals that the city has a land area of 8.43 square mile Paterson, is the County seat of Passaic. Passaic county in New Jersey was organized in 1837, in pursuance of an act of the Legislature, and was composed of Acquackanonk, which had been a township since 1693, and belonged to Essex county: Manchester, which was taken from Saddle River, Bergen county: Pompton, which had been a part of the county.¹⁸ This was a part of Bergen County since 1797. The township of Paterson was set off from Acquackanonk in 1831: it was incorporated in 1851 and enlarged in 1854 and 1855 by the addition of the territory now covered by the First and

¹⁶ New Jersey Church in Default for 33m Following Mortgage Scheme, Black Christian News.

¹⁷ Edith Garlick, *The Journal of Geography* (Syracuse, NY: National Council for Geographic Education, 1905), 4:265.

¹⁸ Ibid.

Second Wards; in 1869 a considerable portion of Little Falls and Acquackanonk townships was added.¹⁹

A person per square miles is 17,356.8 in Paterson and 1.195.5 in New Jersey. FIPS, (Federal information processing standards codes (FIPS codes) are a standardized set of numeric or alphabetic codes issued by the National Institute of Standards and Technology (NIST) to ensure uniform identification of geographic entities through all federal government agencies.) in Paterson is 57000 and 34 for New Jersey for year 2010.

The congregational demographics (225), the church is located in the state of New Jersey with a population of just over 146,267 in 2011. There was a change in the population in just one year (April 1, 2010 to July 1, 2011) of 2%. The state's population is roughly 8,834,773. This church was the first and now is the oldest black Baptist Church.

The U.S. Census Bureau, 2007-2011 American Community Survey reports that the employment status in the New Jersey area is 6,935,191 and in Paterson, New Jersey is 110,025 this with a small error margin of only +/-908. The in Labor force differs and reports the state of New Jersey at 4,633,565 and Paterson, New Jersey at 62,884.²⁰

¹⁹ Charles A. Shriner, *Paterson, New Jersey. Its Advantages for Manufacturing and Residence: Its Industries, Prominent Men, Banks, Schools, Churches, Etc.* (Paterson, NJ: The Press Printing and Publishing Company, 1890), 22.

²⁰ United States Census Bureau, "Quickfacts," Census.gov, 2013, accessed April 28, 2013, <http://www.census.gov/quickfacts/table/BZA110213/34,3457000>.

The occupation reports are as follows:

	New Jersey				Paterson			
Occupation	Estimated	Margin of Percent	Percent	Percent of Error	Estimated	Margin of Percent	Percent	Percent of Error
Civilian employed population 16 years and over	4,221,383	+/-8,087	4,221,383	(X)	56,105	+/-1,547	56,105	(X)
Management, business, science, and arts occupations	1,681,040	+/-9,151	39.8%	+/-0.2	9,223	+/-693	16.4%	+/-1.2
Service occupations	680,511	+/-6,356	16.1%	+/-0.1	13,554	+/-1,037	24.2%	+/-1.5
Sales and office occupations	1,099,631	+/-7,222	26.0%	+/-0.2	13,115	+/-718	23.4%	+/-1.3
Natural resources, construction, and maintenance occupations	323,451	+/-4,644	7.7%	+/-0.1	4,922	+/-571	8.8%	+/-1.0
Production, transportation, and material moving occupations	436,750	+/-4,965	10.3%	+/-0.1	15,291	+/-880	27.3%	+/-1.4 ²¹

The percentage of families in Paterson, New Jersey, under the poverty level is 24.6%, while in New Jersey the state carries only a 7% level. The dichotomy between income level of the state of New Jersey and Paterson was alarming. This was especially an attention-grabber as it related to the church demographics. The following again represents a selected economic characteristic of the Paterson and the state of New Jersey . This statistic consists of manufacturing and the total number of workers in these

²¹ United States Census Bureau, "Community Facts: Selected Economic Characteristics," Census.gov, accessed April 28, 2013, <http://factfinder2.census.gov/faces/tableservices/jsf/pages/productview.xhtml?src=bkmk>.

industries. The manufacturing statistics reflect the statistics between educators versus manufacturing in Paterson. This was also broken down into percentages. The last chart gives total industry workers, both in Paterson and in the state of New Jersey.

Paterson Manufacturing Statistics

Education	Manufacturing
12,902	9,327
Percentage	Percentage
23.0%	16.6%

Totals for Industries

Paterson	New Jersey
56,105	4,221,383 ²²

Calvary Baptist consists of the following leadership and general church officers:

Co-Pastor, Rev. Albert P. Rowe, D. Min., Co-Pastor, Rev. Randall M. Lassiter, Church Clerk, Sandra L. Urquhart, Assistant Church Clerk, Blondell Burin, and Assistant Church Clerk, Rev. Phyllis Riley. The other officers are: Treasurer, James Bryant, Assistant Treasurer, Thomas Curry, Director of Christian Education, Deaconess Dorothy C. Rowe, Sunday School Superintendent, Deacon Catherine Sellers, Security Coordinator, Paul Barnes, and Security Coordinator, Willie Peterkin.

My mentor, pastor and current co-pastor, the Rev. Dr. Albert P. Rowe is the seventh Pastor of the historic Calvary Baptist Church. He has served as pastor of the one hundred and thirty five year old church for forty-five years. Calvary Baptist Church is a well-organized holistic church effectively administered. The church is well known for its various community and international ministries. Dr. Rowe has led the church in two major fund raising campaigns and successfully built a new church edifice and later a state of the arts family life center. Internationally, he has led in the building and sponsoring

²² United States Census Bureau, Community Facts: Selected Economic Characteristics.

schools in Accra, Ghana and Nairobi, Kenya. He is the first African American preacher to preach for the Kenya Baptist Convention in Nairobi Kenya, West Africa.

Dr. Rowe was licensed and ordained by Rev. Leo R. Murphy of Bethany Baptist Church, Syracuse, New York. He served two years as Student Assistant at White Rock Baptist Church under the dynamic leadership of Rev. Dr. William J. Shaw, former president of the National Baptist Convention USA, Inc. He served six years as Pastor of Central Baptist Church, Wilmington, Delaware, 1962-1968.

Dr. Rowe founded the Calvary Baptist Community Center Corporation to serve as the umbrella organization for various outreach programs of the church. They are a NAECY approved pre-school, after school and summer day camp program, a community health center, low and moderate income housing for first time homeowners, adult medical day care, mentoring, a federal credit union and resource family ministry which (recruits, trains and supports foster parents). Significantly more than 31 of foster parents of Calvary's 70 homes have adopted children.

In the community, Dr. Rowe served as a commissioner of the Paterson Board of Education and President of the Paterson Municipal Council. In 1990, he was runner up in his bid to be Mayor of Paterson. He served as Vice President and Chairman of the Allocation committee of the Passaic Valley United Way; YMCA and Barnett Hospital board of directors. He was the founder and president of PUADA (Paterson United against Drug Abuse).

Nationally, he served as Chairman of the Home Mission Board, PNBC; Past President, Progressive Baptists of New Jersey and currently a member of the Board of

Trustees, Colgate Rochester Crozer Divinity School and the Governing Board of the National Council of Churches of Christ.

A Civil Rights activist during the 60's, he marched with Dr. Martin Luther King Jr. on several marches, including Selma following Bloody Sunday Pettus Bridge beatings. Dr. Rowe participated in Dr. Martin Luther King's Youth March on Washington April 8, 1959, and the Historic March on Washington August 28, 1963. He served as an official observer for Nelson Mandela election in 1994 and attended the first and the second inauguration of President Obama.

A former athlete, he served as Captain of Morgan State University Football and Wrestling Teams and CIAA Wrestling Champion. He served as president of Crozer Theological Seminary SGA and he served as a 1st Lieutenant in the US Army. A graduate of Morgan State University, Crozer Theological Seminary and Princeton Theological Seminary, Dr. Rowe received his D. Min. from Eastern Baptist Theological Seminary. Rowe was an elected athlete of the class in Central High School and awarded the Sergeant Charles Chavis, the Scholar Athlete Award at Morgan State College.

Dr. Rowe is the recipient of numerous awards which include: the Dr. Martin Luther King, Jr. Board of preachers, Rotary International, Passaic County United Way, Who's Who in Black America, Who's Who in religion, and Who's Who in Politics. He is a life member of Alpha Phi Alpha Fraternity Inc. and The NAACP. He has preached throughout the USA, Cuba, Russia, and Africa. Dr. Rowe is married to Dorothy C. Rowe, former Principal of Paterson School District and, presently Director of Calvary Day Care Program. He is the son of the late John and Esther Rowe and brother of Helen Pierson, Houston, Texas and Martha Ballentine, St. Louis, Missouri.

Now the successor and current co-pastor, and transitioning in September as pastor, I, Randall, have the reputation for effectively communicating and motivating people of all ages throughout Northern New Jersey. I am currently Executive Assistant to the President of Passaic County Community College, Paterson, New Jersey. I am also serving as the Spiritual Advisor for the Passaic County Sheriff's Department. Formerly, I served as the City Councilman in the Township of Prospect Park, and Vice President of the Paterson Pastor's Workshop. I am a lifetime member of Alpha Phi Alpha Fraternity Inc., Delta Mu Lambda Chapter, and a mentor to numerous high school and college students throughout the State of New Jersey.

My higher educational accomplishments include a Bachelor of Arts in Economics from East Stroudsburg University, and a Master of Administrative Science from Fairleigh Dickinson University. Currently, I am pursuing a Doctorate of Ministry at United Theological Seminary. I was the Founder of the B-Men Mentoring Program, one of the first male support programs for elementary school-aged boys in the Northern New Jersey area. I also served as the former college basketball coach at New Jersey Institute of Technology and William Paterson University. I am the recipient of the 2005 Ambassador of Peace Award, the 2006 Rev. Dr. Frank Napier Legacy Award, and the 2006 Spiritual Leader Award.

The author of "*You Are Not Your Circumstances*," a self-help book that encourages readers to never let the cares of this world cripple them or keep them from achieving their dreams and desires, I am now penning the completion of a second book entitled, "*If the Dream Is Big Enough, The Facts Don't Matter*," which will provide strategies for working with youth to help them develop better spiritual and cultural

values. I am also co-authoring with my wife, Reverend Krystal Faye Lassiter, a self-help book for keeping covenant in marriage. The book is entitled, “*Divorce Is Not an Option.*”

As a noted speaker, I have addressed thousands of people on numerous platforms, including colleges, churches, and community groups. I was featured on local radio and cable programs where strategies and techniques in working with young people have been well received, sought after, and commented on by several publications including: The Record, The Herald News, The Star Ledger and USA Today.

I am the founder of the former Future Scholars Learning Center (Paterson, New Jersey), and founder and former Pastor of Greater Faith Church of The Abundance, (Paterson, New Jersey from 2000-2012). In spite of the many roles, capacities and opportunities, my mission and mandate remain the same – *To Reach Out to a Whole City.*

I am an appointed and anointed preacher and teacher of the gospel of the kingdom of God. My love for God and passion for souls to be converted and transformed into disciples, and disciples into ambassadors of God, is evident in every endeavor and accomplishment of my life. As I serve humanity, I daily purpose in my heart to walk in the freshness of God, and to consistently deny myself after Christ. I maneuver in a fresh love, think with a fresh new mind, and speak the Word of God with a fresh anointing. My best act of servitude is to my best friend and wife Krystal, and sons, Nigel and Joell. But more importantly, is my love of God, and loving Him with all my heart, mind, soul, and strength.

Our servant leaders are deaconess board, trustees and deacon board. Trust in the Lord with all your heart, and lean not on your own understanding...Proverbs 3:5 is the

mission of the Trustee Board. The Trustee Board is responsible for the financial transactions of the church. The Trustees manage the care, control, and maintenance of all church property. In addition, the Board serves as the legal representative in the business and financial affairs of the church.

The deacons are the right arm of the pastor in oversight of the church. The deacons are servant leaders by aiding and assisting the pastor in the discharge of his duties and responsibilities, supporting the ministries of the church, visiting and caring for the sick and shut in and needy, promoting Christian instruction, providing devotional leadership during prayer services, church meetings, and providing and aiding in the administration of the church ordinances. In addition, the deacon board cares for the spiritual needs of the congregation and the Church membership.

The mission of the deaconess board is to meet the needs of the Church, under the spiritual guidance of the Pastor and the Deacons by promoting the spiritual growth in the church. 1 Timothy 8:11 – “Even so must their wives be grave, not slanders, sober, faithful in all things.” The purpose of the deaconess ministry is to care for and assist the needs of the overall congregation. Wherever there are sick and shut-in members as well as members in need of prayer, the Deaconess Ministry will be there to help. They will be in contact with all sick members and monitor the prayer list to ensure that members are not alone. They are responsible for the preparation of Holy Communion on the first Sunday of each month. The deaconesses also instruct all female baptismal candidates regarding baptism attire.

The worship center of Calvary Baptist can be easily summed up. It is said that workspace theology is essential to understanding the culture of those that worship there.²³ The size and condition of gathering spaces and their accessibility to people with various handicapping conditions determine what sorts of social interaction is possible, among what sorts of people. A visually rich environment may encourage silent individual meditation, while a visually neutral one may encourage human interactions.²⁴ Calvary Baptist is a well-designed church with a vast history.

The pews extend throughout the large, historic sanctuary, while, the pulpit is raised and has designated spaces for ministers to sit, assist and serve. The first few rows of pews are established for: church leaders, mothers, deacons, deaconess, trustees and church officers. The front of the church also accommodates the orchestra, which includes the organ, piano, keyboard, drums and an area for the choir to serve. The interior of the church gives a feeling of warmth, love and a connected spirit. The church is well established and consists of over 500 members and has continued to grow weekly.

The stories of Calvary Baptist are many and reflect the history and all the generational perspectives that have, and will continue to govern the theology of the persons and their stories. The average age of our member is 45, the oldest is 90, while the youngest is 2 months.

We cannot conclude without the mention of several ministries that are critical to Calvary Baptist Church. One ministry that is important to the growth of the church is the adult ministry. The adult ministry objective is to help develop, plan and organize

²³ Nancy Ammerman et al., eds., *Studying Congregations: a New Handbook* (Nashville, TN: Abingdon Press, 1998), 92.

²⁴ Ammerman, *Studying Congregations: a New Handbook*, 92.

programs and activities for adults, to promote continued growth in the Christian experience.

This ministry encourages participation in all phases of church life:

- Regular and special worship services
- Church auxiliaries
- National and local church conventions
- Training seminars and workshop
- Prayer Convocation
- Church-wide activities for men, women and seniors

The objectives of the youth/young adult ministry are:

- To encourage participation of youth and young adults in the life and activities of the church
- To foster a spirit of cooperation between and among various youth and young adult groups and activities
- To develop youth and young adult leadership

The youth and young adult ministry include: Calvary Scholarship Program, Youth Auxiliaries, Student Recognition Sunday, and Youth of the Year.

The New Member Ministry, welcomes all new members into the fellowship of the Church. We encourage each new member to become an active member of the Church. In new member's classes, congregants become acquainted with the bylaws, organizational structure and programs of the church. This is a six week program in which information, a Q & A session and ministry areas are introduced. These classes allow new

members to find their rightful place in the Church. More importantly, new members become familiar with the Baptist distinctives.

The Greeters Committee serves as the welcoming arm of the church ministry. The committee welcomes and greets visitors and members before and after worship. Visitors greeting and information cards are distributed and collected. Follow up correspondence is made to visitors.

The Children's Ministry seeks to help enhance positive leadership and fellowship among young people. The ministry objectives are:

- Increase Sunday school enrollment and participation.
- Encourage and promote participation in Sunday and special worship service.
- Organize and establish appropriate interest groups and activities for children.
- Children Ministry Programs & Activities are: Junior Ushers, Youth Choir, Praise Dance Troupe, Children Church, Special Social Activities, Children's Department of Sunday school – Saturday Academy and Vacation Bible School.

The Evangelism Ministry is responsible for teaching and encouraging all members to share the Gospel through personal witnessing, door-to-door canvassing, distributing Tracks and other Church growth methods. The Revival Ministry plans, coordinates and guides the annual and special revivals.

The Transportation Ministry is responsible for providing transportation for members to all services and special events sponsored by the Church.

The Christian Social Concerns Ministry provides planning, implementation and evaluation of ministries that will serve both the church and the community in social

service. The Social Service Ministry provides counseling, instruction and support to members suffering from serious mental health and medical diseases.

The Birthday Ministry acknowledges each member of the congregation on his/her birthday. A special poem or writing is read during Worship service once per month while the new celebrants stand to a rousing rendition of celebratory music.

The Communication Ministry is responsible for providing reinforcement of the Word via different types of media including, audio/visual, Newsletter for the purpose of informing and edifying the Calvary Family, and the Internet and Intranet.

The purpose and functions of The Calvary Baptist Community Center, Inc. are as followings. The purpose of the Calvary Baptist Community Center Inc. is to develop a dynamic and creative community witness, which will serve all persons and meet their every need. As the people of God, Calvary Baptist Church believes its responsibility is to share the love of God through Christ with our neighbors in every effective way. Through Calvary Baptist Community Center Inc., Board of Directors and in accord with its purpose, the Directors seek to fulfill the following functions:

- Provide a dynamic and compassionate Christian witness in the Paterson Community in the area of housing, education, career guidance and vocational counseling, recreation and social services.
- Inform the community of relevant information concerning these areas of social concern.
- To understand our responsibility to meet human needs and to assist the Church and the community in working together to meet human need.

The Calvary Baptist Resource Family collaborative began March 2005. The mission of the program is to work with the Division of Youth and Family Services to establish and support foster homes for children in Paterson, New Jersey. The initial goal was to recruit, train, certify and license 15 resource families within a twelve-month period. Currently, Calvary provides training and support services to (43) forty-three licensed foster homes. Of eleven (11) similar initiatives funded throughout New Jersey in 2005, Calvary met and exceeded the State of New Jersey's expectations of 15 homes in 12 months.

During the Program's eight (8) years of operation, we have been truly blessed to have achieved a high level of success:

Foster Parents recruited and enrolled in Pride Training Classes	120
Foster Homes Licensed	69
Foster Children Adopted	40
Foster Children placed in our care	306
Foster Children Currently Awaiting Adoption	28
Current Licensed Foster Homes	40

Calvary Baptist Youth Mentoring Program

The Division of Youth and Family Services awarded a grant to Calvary to provide Mentoring Service to 25 DYFS referred youth between the ages of 14 to 21. Since the year 2000, more than 225 youth were referred by DYFS to Calvary for Mentoring and Life Skills Training. The Mentees meet with their assigned Senior Mentor once per week

(Monday, Tuesday, Wednesday or Friday) and attend a Thursday evening Life Skills Training Session at Calvary Church.

All sessions address five goals: occupational, educational, personal, spiritual, and communal. The Life Skills Instructor conducts a weekly session on a topic derived from our 'Rite of Passage', Curriculum which outlines a different Life Skills Topic each month (ten topics). During the months of July and August, the mentees are taken on educational, cultural and fun filled trips under the supervision of their Senior Mentor. Calvary works diligently to help all Mentees reach their highest academic potential.

For numerous years Calvary Baptist Church provided a summer camp program. Calvary Baptist provides daily transportation for campers and staff to an out of Paterson beautiful nature campsite. Partners with Youth Day Camp began in 1973 and Calvary Baptist Church has sponsored an Out of City Summer Day Camp for 120 Paterson Youth ages 5-13.

Calvary Summer Day Camp Program consists of:

- 8 week camping session during the months of July and August.
- Week long orientation for all Staff Senior Counselors, Senior Counselors, Arts & Crafts, Cooks, Drivers, Life Guards and Directors.
- In depth educational curriculum prepared and taught each summer.
- On site meals prepared for our campers.
- Swimming, baseball, basketball, volleyball, and camping skills.

Last to be addressed is our adult medical day care center. The Adult Medical Day Care is designed to prevent premature or unnecessary institutionalization of elderly individuals and other persons that require supportive medical services. The Center,

owned by Calvary Baptist Church, is managed by health professionals committed to excellence in providing quality care and dependable services to help seniors reach their maximum physical and mental functional levels, while protecting their health and safety.

Calvary Baptist is a progressive, historical, spiritual, growing and extraordinary church, in Paterson, New Jersey. The church can be currently seen on channel 75 television – public access channel. Calvary Baptist Church’s Worship service and events can be viewed on Channel 75.

Synergy

How did I make the journey to leadership? This process evolved from my youth and gave recognition to true leadership. My mom always left me in charge of my siblings; although I was not the eldest. There were activities and tasks that my mom would assign to me and not my siblings. The children on the block responded to me as I would provide wisdom, and advice about daily issues. As a student at East Stroudsburg Union I was captain of the basketball team and always had to bring the team together. The leadership roles continued as I became president of the Black Student Association, where I led my followers on a progressive agenda. This journey has led me to my continuous desire to equip and train associate ministers.

The journey has ushered me into my current role as pastor of Calvary Baptist Church. Calvary was founded in 1879 and in June 2014 celebrated 135 years of “Glorifying God and Serving Humanity. The Church was founded two years after the end of Reconstruction by the Reverend Owens L. Simmons, who had come to Paterson to organize a “colored Baptist church”. The Church started from meager beginnings in the

homes of congregants and later on in its first rental location for the sum of \$6.00 per month. In 1886, Calvary built its first building on the Lawrence street property. In 1919, The Reverend Thomas Christian, then Pastor of Calvary, was able to purchase the land on East 18th Street and 12th Avenue which is where Calvary resides today. Over the years, Calvary has been shepherded by a number of Preachers and over the past 45 years has been shepherded by the Reverend Dr. Albert Prince Rowe.

My mentor, pastor and spiritual father, the Rev. Dr. Albert P. Rowe is the seventh Pastor of the historic Calvary Baptist church, Paterson, New Jersey. He has served as pastor of the one hundred and thirty five year old church for forty-five years. Calvary Baptist Church is a well-organized effectively administered holistic church. The church is well known for its various community and international ministries. Dr. Rowe has led the church in two major fundraising campaigns and successfully built a new church edifice and later a state of the arts family life center. Internationally, he has led the building and sponsorship of schools in Accra, Ghana and Nairobi, Kenya. He is the first African American preacher to preach for the Kenya Baptist Convention in Nairobi Kenya, West Africa.

During this time, the Church's community outreach efforts have resulted in the creation of a Day Care Center, Mentoring Program, Foster Care Program, Community Health Program, Vacation Bible School, Adult and Youth Revivals, Housing Units and the Family Life Center. These are all in existence today.

The ministry today has evolved and has put my life on the right road with my destiny. The combination of my previous church assignment and Calvary Baptist Church has brought me to the belief in practical daily application of the Christian faith, which

affirms a moral and spiritual foundation. This is inclusive of, the economic, social, educational, political and cultural aspects of life. This community of believers seeks to achieve a oneness in Christ, which rises above distinction of race, socioeconomic status or political loyalties. The church, both previous and current accept the necessity of change and expects to continue to discover new avenues of ministry.

Here are some fast facts:

- Paterson's oldest black Baptist church, Calvary Baptist, at 575 E. 18th St., was founded at a meeting place on Main and Fair streets in 1879. The congregation began construction of its first church -- at a cost of \$1,740 -- 10 years later on Lawrence Street.
- Rev. Albert P. Rowe, Calvary Baptist's pastor since 1968, broke ground for the Family Life Center near the church in 2006 with then-U.S. Sen. Jon Corzine. Heritage Capital Credit Corp., a Delaware-based group, touting itself as a lender to the “underserved and disenfranchised,” gave the church a \$3.5 million loan, when no local lenders would finance the project.
- The church, its membership in decline for decades, now has 300 members. The church has 120 children enrolled in its pre-school programs.
- Rev. Rowe, who marched in civil rights demonstrations in the South with Martin Luther King Jr., has been Calvary Baptist's pastor since 1968.²⁵

These fast facts have brought me full circle and now I continue my assignment as God has honored me to fulfill my dream. This dream again started with my youth as my mom continued to give me leadership assignments. These assignments today have played a vital part in my continuous growth in pastoral work, as well as leadership.

The city of Paterson is a city with a dire need for ministry; therefore this city has brought me full-circle due to my upbringing and need to serve. The city of Paterson was a progressive city. Due to drugs, the change in culture, increased population and the overall city dynamics. Paterson has evolved to the changing times in an overall destructive environment. The following statistics again give essential information that supports the

²⁵ New Jersey Church in Default for 33m Following Mortgage Scheme, Black Christian News.

need to serve here at Calvary Baptist Church (CBC). Paterson ranks fourth in the nation in terms of population density. The number of people per square mile is 17,356.8 in Paterson and 1,195.5 in New Jersey. These statistics came from FIPS, (Federal information processing standards codes (FIPS codes) a standardized set of numeric or alphabetic codes issued by the National Institute of Standards and Technology (NIST) to ensure uniform identification of geographic entities through all federal government agencies).

The congregational demographics are as follows: the church is located in the city of Paterson and the state of New Jersey with a population of just over 146,267 in 2011. There was a change in the population in just one year (April 1, 2010 to July 1, 2011) of 2%. The state's population is roughly 8,834,773. According to the U.S. Census Bureau, 2007-2011 American Community Survey reports that the employment status in the New Jersey area is 6,935,191 and in Paterson, New Jersey is 110,025 this with a small error margin of only +/-908. The in Labor force differs and reports the state of New Jersey at 4,633,565 and Paterson, New Jersey at 62,884.²⁶

The population and the culture have added to the overall concern with the recruiting and outreach of our ministry. This has evolved to the current challenge of change of, which I plan to be a part. That is change for the positive.

My relationships with my church family, longtime friends and levels of trust will enhance the formation of church growth. Where the previous/current Pastor was a hero to all congregants, I will begin a new chapter. Churches are measured by the spiritual transformation of the people. Therefore, I will bring a revival to rekindle what's been lost.

²⁶ United States Census Bureau, Quickfacts.

The current leaders in the church will continue to help with growth; and, it will be a blessing and a challenge to our congregation and leadership. The leaders and I are equipped to move forward into the building of the community and the growth of the church.

One may be thinking in this season in your life, how do you handle change? How you handle this question determines whether or not you will have the greatest joy of which John speaks, a strong legacy of faith in the lives of those you have led. Do you have a strategic plan that defines where your church is going? Do you have a clear understanding of your particular church culture and the specific advantages and risks posed to that culture by a pastoral transition? Have you had an honest, structured discussion with your governing board about what is going to happen to the church when the pastor leaves?²⁷

Calvary Baptist is a progressive, historical, spiritual, growing and extraordinary church, in the Paterson, New Jersey areas. One pastoral succession resource conveys that, “One way or another, every church will eventually lose its pastor or minister yet few congregations prepare for this dramatic event. The pastor’s departure evokes a range of reactions and problems—sorrow and grief, uncertainty, loss of mission and momentum, power struggles—yet no one wants to talk about this elephant in the boardroom.”²⁸

One of the most critical keys I found in the context was the absence of core leaders. In spite of the rich history and successful work that was done through the church in the community, the church is missing this element. So the question is where do you find leaders who can help do the work in the local context? You train them! But you must

²⁷ New Jersey Church in Default for 33m Following Mortgage Scheme, Black Christian News.

²⁸ Ibid.

believe they are in the context. Having to assess and examine the church I realized they are there. I believe that is why God has sent me to this church to train and equip leaders, that are already there but have not been engaged in their servant leader positions. Every senior leader must believe that we are called to lead as God defines it. Jim Putman says, “It is God who makes the church grow.”²⁹ After 135 years, a change is needed in the local context. This project will challenge the thinking of the servants and those who are in key positions but not leading in an effective way. God has shown me through a long and purposeful life the skills and the benefits to serving in the church, that He can use educated, uneducated, and simple people who just need biblical principles of leadership and discipleship.

The evolutions of my life and the succession experience have given me a continuous desire to train associate ministers. This will assist them in knowing their role in the kingdom of God. The associate ministers are suffering, while trying to find their role in ministry. Because of my journey, experience and learning, I am committed to include training that we equip associate ministers to discover their role and place in the local church.

²⁹ Jim Putnam, *Church Is a Team Sport: A Championship Strategy for Doing Ministry Together* (Grand Rapids, MI: Baker Books, 2009), 11.

CHAPTER TWO

BIBLICAL FOUNDATION

Biblical foundation has allowed for further reflection on the history of associate pastors and their roles in the church, as revealed in to the Old Testament, specifically 2 Kings 2:8-12.

The Hebrew Bible, the Canon of the Old Testament, differs from the English Bible. The first five books of the English Bible fall into two main groups. The First five books, traditionally ascribed to Moses, contains the Law, twelve narrative works (Joshua through Esther), grouped together as history, five poetical books (Job through the Song of Solomon), and seventeen books of prophecy.¹ The Hebrew Bible contains the same books differently arranged in three main divisions: The Law (Torah), the Prophets N Bi'im), the Writings (K tubin).² The book of Ezra through Nehemiah preceded the 1 and 2 Chronicles in the Hebrew arrangement, as one book of history.³

The book of Kings has been regarded as a history lesson. However, there is more to desire while studying and understanding the book of Kings. Christians regard 1-2

¹ G W Anderson, *A Critical Introduction to the Old Testament* (London, EN: Duckworth, 1959), 12.

² Ibid.

³ Ibid., 14.

Kings as a form of continuous narrative and a single book, as a historical book, and since the work of Noth in the early 1940s many scholars have operated on the assumption that 1-2 Kings form the conclusion to a larger narrative known as the “Deuteronomist History.”⁴ This can be regarded as Deuteronomy.

After the reign of Ahaziah is closed but before the reign of Jehoram opens comes the story of Elisha’s inheritance of Elijah’s prophetic power. This is the only account of a prophetic secession recorded in the Tanakh and, as such, it carries great ideological weight.⁵ The importance of secession is critical today, as it relates to the body of Christ. In the midst of, but separate from the sequential and interlocking formulas of royal succession, this episode again sets prophetic against royal power. Furthermore, whereas royal successions are viewed as natural, this tale stresses the direct divine intervention that ends the career of Elijah and empowers Elisha.⁶ I believe that in the church, this stress is filtered to the congregants. The church today is affected and all this is due to change, or the acceptance thereof. If a monarchy claimed to mediate a divinely-given order to human time, the order represented by prophetic authority is superimposed upon it and supersedes it.⁷

Elisha had a prophetic anointing which Elijah wanted and respected. Therefore, in his quest he understood that he had to become a part of his direct correlation in order to tap into that anointing. Elijah not only wanted that anointing but had a heart to serve; and serve Elisha well without any hesitation.

⁴ Peter J. Leithart, *1 and 2 Kings* (Grand Rapids, MI: Brazos Press, 2006), 5-6.

⁵ Ibid., 6.

⁶ Ibid., 6-7.

⁷ Cohen, *2 Kings*, 10.

This particular scripture was structured chiastically. Its scenes mapped the journey and return of Elijah and Elisha proceeded from Gilgal to Bethel to Jericho and then to the other side of the Jordan where Elijah ascended. Elisha then returned alone via Jericho, Bethel and from Mount Carmel and Samaria.⁸

The first part of the episode makes use of the repeated sequence of actions---the 1-2-3-switch techniques. For purposes of analysis, we may diagram the story as follows.

- Elijah and Elisha leave the sons of the prophets and cross the Jordan river (2:7-8)
- The Ascent of Elijah (2:9-12a)

Elisha crosses the Jordan River and confronts the sons of the prophets (2:12b).⁹ The text that will be observed, aforementioned above is 2 Kings 2:8-12

⁶Then Elijah said to Elisha, “Stay here. GOD has sent me on an errand to the Jordan.” Elisha said, “Not on your life! I’m not letting you out of my sight!” And so the two of them went their way together.

⁷Meanwhile, fifty men from the guild of prophets gathered some distance away while the two of them stood at the Jordan.

⁸Elijah took his cloak, rolled it up, and hit the water with it. The river divided and the two men walked through on dry land.

⁹When they reached the other side, Elijah said to Elisha, “What can I do for you before I’m taken from you? Ask anything.”

Elisha said, “Your life repeated in my life. I want to be a holy man just like you.”

¹⁰“That’s a hard one!” said Elijah. “But if you’re watching when I’m taken from you, you’ll get what you’ve asked for. But only if you’re watching.”

¹¹⁻¹²And so it happened. They were walking along and talking. Suddenly a chariot and horses of fire came between them and Elijah went up in a whirlwind to heaven. Elisha saw it all and shouted, “My father, my father! You—the chariot and cavalry of Israel!” When he could no longer see anything, he grabbed his robe and ripped it to pieces (2 Kings 2:8-12).

2 Kings 2:6 begins when, Elijah unsuccessfully tries three times to separate himself from Elisha wherein they continued on the journey in Jericho.¹⁰ This was the time period in which Elijah tells Elisha to stay put, and this was the exact scene at Bethel.

⁸ Cohen, *2 Kings*, 13.

⁹ Ibid., 11-12.

¹⁰ Ibid., 12-13.

At Jericho, Elijah made his final attempt to separate himself from Elisha. Yahweh had directed Elijah to go to the Jordan. Perhaps Elisha should remain at Jericho where there was food, fellowship and shelter. Elisha decided to spend his last hours with his master regardless of the Lord's leading.¹¹

And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. Elijah makes a third effort to detach his follower from him, or a third trial of his fidelity. He is ordered, not to a town, where his follower might find lodging and refreshment and companionship, but into the open country—to the Jordan. And then, who can say whither? Will it not be best for Elisha to leave him now, and not continue a wandering which threatens to be endless? But the follower is staunch; nothing daunts him; and he makes the same reply as before. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.¹²

2 Kings 2:7-8; states that Elisha and Elijah are still at the Jordan River. There were fifty sons of prophets at this point; as well as the two of them (Elisha and Elijah). Elijah took the mantle; cast it into the water, while the water divided them. This occurrence reminds us of Moses and the Israelites crossing the Red Sea. Only now, Elijah and Elisha leave the land of Israel proper, and cross the border of moral human experience in anticipation of Elijah's remarkable departure.¹³

Fifty prophetic students followed Elijah and Elisha from Jericho. Out of respect for Elijah's desire for solitude at this moment, these students hung back and finally stopped altogether on a little hill where they had a commanding view of the Jordan valley.¹⁴ The question posed here is why did the students stop? They watched with eager

¹¹ James E. Smith, *The Books of History*, Old Testament Survey Series (2 Kings 2:6-10) (Joplin, MO: College Press, 1995), 18.

¹² H. D. M. Spence-Jones, *The Pulpit Commentary* (New York, NY: Funk & Wagnalls Company, 1909), 19.

¹³ Cohn, *2 Kings*, 13-14.

¹⁴ Ibid.

curiosity as the two prophets reached the bank of Jordan. There Elijah took his mantle, rolled it up so that it resembled a rod, and smote the waters with it. Instantly the waters parted so that the two men walked across on dry land (2 Kings 2:7–8).¹⁵

It is a harsh judgment to blame the “sons of the prophets” for an idle and shallow curiosity in merely “standing” at a distance “to view” the wonderful event, which Elisha was determined to witness as closely, and associate himself with as intimately, as possible.¹⁶ Elisha knew in his heart that this time with Elijah was vital. He also understood that this was not the time to decrease in his interaction with the prophets for this would be vital to his future. For the sons of the prophets to have approached nearer, and hang on the skirts of Elijah, would have been impertinence. Elisha’s persistence is only justified by his strong affection, and the special office, which he held, of attendant minister.¹⁷

The continued research has given us an answer as to why the fifty students decided to stop and just look upon Elijah and Elisha. The fifty students showed a courteous sense of what was due to the prophet’s desire of seclusion by not pressing on his footsteps, and at the same time respected him, and quit their instruction and “stood to view” on some eminence which commanded a prospect of Jordan valley.¹⁸ Now let us continue to understand the importance of Jordan. There were many such eminences within a short distance of Jericho, and they two stood by Jordan. At length all other human companionship was shaken off—“*they two*” stood, side by side, on the banks of

¹⁵ Smith, *The Books of History*, Old Testament Survey Series (2 Kings 2:6-10), 18-20.

¹⁶ Spence-Jones, *The Pulpit Commentary*, 19-20.

¹⁷ Ibid.

¹⁸ Ibid., 19.

the sacred stream, which had played so important a part, and was still to play so far more important a part, in the theocratic history.¹⁹

The entire world, except their two selves, was remote—was beyond their ken; the master and the servant, the prophet of the past and the prophet of the coming generation was together, with none to disturb them, or interfere between them, or separate them.²⁰ The past and the future are always vital in every area in our lives. This gave insight to my research, and why the history and the discoveries of the theologians were so important.

Jordan rolled its waters before their eyes, a seeming barrier to further advance; and Elisha may naturally have looked to see the final scene transacted in that “plain below a plain,” the Jordan bed, sunk beneath the general level of the Ghor.²¹ Jordan was a miracle in itself, and the fifty students observing the parting of Jordan. Ghor’s green with lush grass and aquatic plants, and with beds of reeds and osiers, but squalid with long stretches of mud and masses of decaying vegetation, brought down from the upper river, and with rotting trunks of trees torn from the banks higher up.²²

The next step in the continuous transitory of anointing and wisdom from the old Elijah to the new Elisha was the crossing of Jordan. Nevertheless, the end was not yet. Jordan was to be crossed, and the ascension to take place from the plain whence Moses, when about to quit earth, had made his ascent to Pisgah.²³

¹⁹ Spence-Jones, *The Pulpit Commentary*, 19-20.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

²³ Ibid.

Ver. 8.—And Elijah took his mantle (the LXX. have τὸν μηλωτήν); the sheep-skin cape or capote, which covered his shoulders. And wrapped it together; rather, *and rolled it up* (ἐῴλησε, LXX.); so that it resembled in some degree a rod or staff. And [with this he] smote the waters; consciously imitating the act of Moses when he “stretched out his hand over the Red Sea” (Exod. 14:21), and divided its waters asunder. And they were divided hither and thither, so that they two went over on dry ground.²⁴ Does this miracle sound like another? The parallelism with the miraculous acts of Moses and Joshua (Josh. 3:13) is obvious, and allowed even by those who view the acts themselves as having no historical foundation (Ewald, ‘History of Israel,’ vol. iv. p. 111, note, Eng. trans.).²⁵

It was intended that Israel should regard Elijah and Elisha as a second Moses and Joshua, and should therefore yield them a ready obedience. If miracles are impossible, *cadit quæstio*; exegesis of Scripture, and even reading of Scripture, may as well be put aside.²⁶ Miracles have, of course, been proven over and over again. But because miracles are possible, and have a place in the Divine economy, here was a worthy occasion for them.²⁷

The powers of the world were arrayed against the cause of true religion and so against God; the cause was about to lose its great champion and assertor, Elijah; a weaker successor was about to take his place;—without some manifest display of supernatural

²⁴ Spence-Jones, *The Pulpit Commentary*, 19-20.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid.

might the cause of religion would evidently have lost ground, perhaps have been ruined altogether.²⁸

It pleased God, therefore, just at this time, to grant that signs and wonders of an extraordinary character should be done by the hands of his servants Elijah and Elisha.²⁹ This was once done by the hands of Moses. Now, the halo of mystic glory should encircle them, for the better sustentation (provision of money) of his own cause against his adversaries, for the exaltation and glorification of his faithful ones, and for the confusion and dismay of those who were opposed to them. Now, surely, if ever, was there a *dignus vindice nodus*, justifying a miraculous interposition.³⁰

2 Kings 2:9, continues with the conversation between the two. The Hebrew conveys the simultaneity of their crossing the Jordan with Elijah's request of Elisha. This was when the question was asked of Elijah concerning being taken from him (Elisha). Elijah was steadfast and generous in his heart toward his wisdom being passed on to Elisha.

With his time on earth very short, Elijah wished to leave his faithful follower some parting gift as a sign of his love. Whatever Elisha desired, if it were within his power, the older prophet would grant. Elisha requested a double portion of Elijah's spirit. The "*double portion*" was the right of the eldest son who also had authority over members of the family once the father was gone. Asking for the "*double portion*" was equivalent to asking that he be regarded as Elijah's successor (2 Kings 2:9).³¹

In addition, it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. Elijah knows that

²⁸ Spence-Jones, *The Pulpit Commentary*, 19.

²⁹ Ibid., 19-20.

³⁰ Ibid.

³¹ Smith, *The Books of History*, Old Testament Survey Series (2 Kings 2:6-10), 18-20.

the time is growing now very short. He will soon have left the earth.³² When Elijah asked this question of Elisha, Elisha was speechless and for a minute in shock.

A yearning comes over him, before he goes, to leave his faithful follower, his trusty, persevering adherent, some parting gift, some token of his appreciation, some sign of his love. What does his “minister” desire? Let him ask what he will, and his master will grant it, if possible.³³

Associate ministers today should have a yearning and deep desire to learn all that is available to them from their senior pastor. Elisha, had a yearning, and with this yearning comes the characteristic of humbleness. In order to learn from others, there has to be a level of humbleness.

And Elisha said, I pray thee, let a double portion of thy spirit be upon me. Elisha’s request has been variously explained. The older commentators regarded him as having asked for twice as much spiritual and prophetic power as Elijah had possessed.³⁴ It seemed that Elisha had an assurance that this was something that he needed. This was also an indication that it was not already upon the prophet. This interpretation is certainly favoured by the reply of Elijah, as recorded in the next verse. But it is objected (1) that Elisha’s modesty would prevent him from asking so much; and (2) that double the spirit and power of Elijah certainly did not rest upon him.³⁵ As I stated above, this statement of the double portion held true. This latter fact is quite undeniable. As Keil says, “It is only a

³² Spence-Jones, *The Pulpit Commentary*, 19-20.

³³ Ibid.

³⁴ Ibid.

³⁵ Ibid.

quite external and superficial view of the career of Elisha that can see in it a proof that double the spirit of Elijah rested upon him” (‘Commentary on Kings,’ *ad loc.*).³⁶

The double portion rested upon Elisha, and with that spirit came a great deal of responsibility. The responsibility of Elisha’s double portion is well and alive today in our associate pastors or should be. Therefore, this should give them a great deal more responsibility to the church and the kingdom of God.

Elisha in this is very weak, but still continues to hold true to his word, as well as his confession before God.

To one who looks beneath the surface, and regards something besides length of life and number of miracles, Elisha is a very faint and feeble replica of Elijah. Ewald’s judgment is here correct: “Elisha is great only so far as he continues and carries out with more force than any other man of his time the work which Elijah had begun with new and wonderful power ... he did not possess any such intensity of inward power as his master” (‘History of Israel,’ vol. iv. p. 82, Eng. trans.).

Accordingly, Ewald, rejecting the old explanation, suggests one of his own—that Elisha asked for “*two-thirds* of Elijah’s spirit” (*ibid.*, p. 81); but this would be a very strange and unusual request, even if the Hebrew could be made to mean it. Whoever asks for two-thirds of a thing?³⁷ This statement makes so much sense if someone asked for something; would it not be half or all? The third explanation, to which most modern commentators incline (Keil, Thenius, Patrick, Clarke, Pool, Böttcher), is that Elisha merely requested that he might receive twice as much of Elijah’s spirit as should be received by any other of the “sons of the prophets.”³⁸

³⁶ Spence-Jones, *The Pulpit Commentary*, 19-20.

³⁷ *Ibid.*

³⁸ *Ibid.*

Deuteronomy 21:17 speaks of the double portion and also the rights of the first born and this is the beginning of strength. He made a reference to Deut. 21:17 and asked for the “double portion” (literally, “double mouthful”) which was the right of an eldest son. The only objection to this view is Elijah’s answer.³⁹

In verse 10, Elisha asked a difficult question. Elijah’s response is even stranger; making the granting of the spirit, dependent upon vision, upon Elisha’s seeing Elijah depart. Could this have been, not just a double portion, but could it have been another? While serving, this was a request that could only be given by God. As Associate Pastors, do we often assume to get all the wisdom, insight and directions from the senior pastor? On the other hand, do we look to God, or both?

Granting such a request was not directly within the power of Elijah. Only God could designate a man as spiritual leader of the nation. Elijah could do no more than leave the matter in the hands of God.⁴⁰ This should be an example to all leaders. There are some things that we can do in our own strength, while other circumstances God has to handle. If God should grant to Elisha the privilege of actually witnessing the translation of Elijah into heaven, this would be the sign that his request had been granted. From this it would appear that the chariot and horses which Elijah saw were visible to the physical eye (2 Kings 2:10).⁴¹

And he said, Thou hast asked a hard thing; literally, *thou hast been hard in asking* (ἐσκήρυνας τοῦ αἰτήσασθαι, LXX.). Perhaps the “hardness” of the request was in the

³⁹ Spence-Jones, *The Pulpit Commentary*, 19-20.

⁴⁰ Ibid.

⁴¹ Smith, *The Books of History*, Old Testament Survey Series (2 Kings 2:6-10), 18-20.

thing asked, not in the quantity of the thing.⁴² This request was clear to Elisha that this was not a mission that Elijah could not handle.

Had Elisha asked for anything that Elijah had it directly in his power to give, such as his mantle, or his blessing, or his prayers in the other world, to grant the request would have been easy. But he had asked for something that was not Elijah's to give but only God's.⁴³ Elijah became very clear that this request could only come from God. He was not sure how or when, but believed that this request could happen. Elijah could not bequeath his spirit, as a man bequeaths his property; he could only pray to God that Elisha's pious request might be granted. Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.⁴⁴

Elijah prayed that Elisha's request be made by God. Therefore, God gave him true instructions so that this mantle could be passed on. Elijah could not of course grant this prayer, but knew if they were both men after God's own heart, that God would hear both of their prayers.

As Elijah cannot either grant or refuse a request for a spiritual gift, which it is not in his power to bestow, he is divinely instructed to give Elisha a sign, by which he shall know whether God grants his prayer or not. The sign of acceptance is to be his actually seeing his master's transition. Probably the chariot and horses were not visible to the natural human eye, any more than the angelic hosts were who compassed Elisha himself about at Dothan (chapter, 6:17).⁴⁵

The above statement gives way to the thought concerning our current situation, as it relates to associate ministers. According to 2 Kings 2:11, an associate minister, one has

⁴² Smith, *The Books of History*, Old Testament Survey Series (2 Kings 2:6-10), 19.

⁴³ Ibid., 18.

⁴⁴ Spence-Jones, *The Pulpit Commentary*, 19.

⁴⁵ Ibid.

to wonder if one is anxious for the senior pastor to die, remain incapacitated or retire. Is this way of thinking associated with the church and its way of doing things, as it pertains to the Associate Ministers? Today, does it remain true or do they consult God for their role as servant and maybe later as senior pastor? Alternatively, do they assume automatically being in this role, as senior pastor? We learn in this next verse how all had to be captured by Elisha, because it was now time for Elijah's ascent. In short, there comes a time when Associate Ministers have to be sure of their assignment.

The conversation of the two men of God was interrupted by the appearance of a chariot of fire pulled by horses of fire. The "*fire*" here is probably an earthly description of celestial glory. The atmosphere was in turbulence at the moment the chariot whisked Elijah away up into the heavens. Elisha saw this stupendous sight. He knew that his request for a double portion of Elijah's spirit had been granted (1 Kings 2:11).⁴⁶

And it came to pass, as they still went on, and talked that behold, there appeared a chariot of fire, and horses of fire.⁴⁷ (Luke 24:50-51) He then led them out of the city over to Bethany. Raising his hands, he blessed them, and while blessing them, took his leave, being carried up to heaven.⁴⁸

This was the ascent of the Prophet Elijah, and what an awesome sight and testimony to behold. Especially, as it relates to the passing of such an astonishing mantel. The passing of the mantel is critical in the lives of associate ministers, as it was with Elijah and Elisha. The wisdom that rests in Senior Pastors would be a commodity worth the wait and worth the time to be trained and mentored and not to be taken for granted. This was well noted in this particular text.

⁴⁶ Smith, *The Books of History*, Old Testament Survey Series (2 Kings 2:6-10), 20.

⁴⁷ Ibid.

⁴⁸ Luke 24:50-51 (MSG).

God's "angels are spirits, and his ministers a flaming fire" (Ps. 104:4). When the eyes of Elisha's servant were opened, and he saw the angelic host that protected his master, it appeared to him that "the mountain was full of horses and chariots of fire round about Elisha" (ch. 6:17).⁴⁹

Material fire is, of course, not to be thought of. But the glory and brightness of celestial beings, when made visible to man, has some analogy with fire, or at any rate brings the conception of fire before the mind. The historian doubtless reports the account, which Elisha gave of what he saw on this memorable occasion. And parted them both asunder; and Elijah went up by a whirlwind into heaven; literally, and Elijah went up in a storm into the heavens.⁵⁰

Elijah like most events of the Bible has teachings of how he ascended. The text below shows that it was like our Savior and no tornado or other act of nature. There is no mention of a "whirlwind;" and "the heavens" are primarily the visible firmament or sky which overhangs the earth. Elijah, like our Lord, rose bodily from the earth into the upper region of the air.⁵¹ Elijah did he just disappear? Three only of the seed of Adam—Enoch, Elijah, Jesus—have passed from earth to heaven without dying.⁵²

As Holy Scripture tells it, the day began by Elijah and Elisha leaving Gilgal—not the place of that name between the Jordan and Jericho, so sacred in Jewish history (Josh. iv. 19; v. 10), but another previously referred to (Deut. xi. 30) as the great trysting-

⁴⁹ Luke 24:50-51 (MSG).

⁵⁰ Spence-Jones, *The Pulpit Commentary*, 19.

⁵¹ Ibid.

⁵² Ibid.

place.⁵³ This great trysting-place was the final consecration of the tribes after their entrance into the land of promise.⁵⁴

This is the territory where God had sent Elijah, and the ground that was vital to the prophets connecting and transferring the portion. We remember that Saul had gathered Israel there before the great defeat of the Philistines, when by his rash presumption the king of Israel had shown his moral unfitness for the kingdom (1 Sam. xiii. 12–15). The town lay in the mountains to the south-west of Shiloh, within the territory of Ephraim.⁵⁵ The village still exists today and it is known as Filijilieh. The site is now occupied by the modern village *Filjilieh*. A walk of eight or nine miles due south would bring them “down” to the lower-lying Bethel, whither, as Elijah said, God had sent him.⁵⁶

Bethel was known as the place for the prophets. Likewise Gilgal, and Bethel were seats of the sons of the prophets, and the two are also conjoined as centres of idolatry in prophetic denunciation (Hos. iv. 15; Amos iv. 4; v. 5). Perhaps on that very ground the two were chosen for the residence of the prophets.⁵⁷

The motive which induced Elijah to ask Elisha to leave him has been variously explained.⁵⁸ This also was in the plan of God in order to pass the mantel and to give

⁵³ Spence-Jones, *The Pulpit Commentary*, 19.

⁵⁴ *Ibid.*, 19-20.

⁵⁵ *Ibid.*, 20.

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*

⁵⁸ *Ibid.*, 21.

acknowledgement to the church, to continue the cycle of the mantel. This would keep the church evolving and produce an environment within the church to grow.

We cannot persuade ourselves that it was from humility, or else because he doubted whether the company of Elisha was in accordance with the will of God—since in either case he would not have yielded to the mere importunity of his disciple.⁵⁹

As in analogous cases, we regard it rather (Ruth i. 8, 11, 12; Luke ix. 57–62; John xxi. 15–17), as a means of testing fidelity. There are occasions when all seems to indicate that modest and obedient retirement from the scene of prominent action and witness, perhaps even from the dangers that may be connected with it, is our duty. But he who would do work for the LORD must not stand afar off, but be determined and bold in taking his place, nor must he be deterred from abiding at his post by what may seem cross-Providences.⁶⁰

This text was the true testing of fidelity. In the modern day church, we have to ponder to realize if this is a true connection. This connection today, known as the Senior Pastor assuming the wisdom of the Associate Pastors truly exists today.

To conclude, Elijah and Elisha have given great examples of leadership, servanthood and the existence of a Senior Pastor and Associate Minister relationship. The people of God, whether leaders or not, are called to love God with their whole being. To love God with the whole heart usually refers to the “interior of the body, conceived of as the seat of thought, intention, and feelings, and *soul* refers to the seat of emotions, passions, and desires. When the heart and soul are involved with the child of God, it is done with the totality of one’s thoughts, intentions, emotions, passions and desires. As an Associate Pastor, the task of loving God’s people, respecting God’s people and loving oneself should assist in maintaining a healthy attitude toward serving the people of God. With

⁵⁹ Alfred Edersheim, “(1 Kings 22:48-2 Ch 20:37),” in *Bible History: Old Testament* (Mount Pleasant, SC: Oak Harbor, 1997), 189-190.

⁶⁰ Ibid.

this task, there should be a task of honor for the Senior Pastor, as well as the learning of wisdom and having the senior pastors mantle passed on to the associate minister.

The New Testament

Based on the conviction that theology and homiletics must be properly grounded in biblical exegesis, the purpose of this scripture is to propose, assist and demonstrate an exegetical method, using Philippians 2:19-23 as an example. Although it is evident that good exegesis must precede biblical preaching, it may not be so evident in the work of the average preacher.⁶¹

Another proper exegesis of Philippians 2 was necessary not only to refute the Homoians and Eunomians but also to preserve the growing Pro-Nicene sense that the union of the Son's divinity and humanity is what makes our divinization possible.⁶² The Homoians denied at some point Jesus' humanity with his divine nature. This was when the Pro-Nicene had to step in and defend it. Chapter 2 from *Where Christology Began*, surveys the history of preaching, from Qumran and other Jewish Midrash through church fathers and reformers to more modern proponents.⁶³ This was not a coincidence that I selected Philippians 2, because this passage depicts the ideal life of any minister, but especially associate ministers.

⁶¹ Kaiser, *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*, 18.

⁶² Mark Weedman, "Finding the Form of God in Philippians 2: Gregory of Nyssa and the Development of Pro-Nicene Exegesis.," *Journal of Theological Interpretation* 2, no. 1 (Spring 2008): 23-41, accessed April 30, 2014, <http://web.b.ebscohost.com/ehost/detail/detail?vid=4&sid=8ecaf59e-769a-4cee-9820-88f5533a2953%40sessionmgr112&hid=110&bdata=JnNpdGU9ZWZWhvc3QtbGl2ZQ%3d%3d#db=rh&AN=ATLA0001822110>.

⁶³ Pittman, *Where Christology began: essays on Philippians 2*.

Seminary students may acquire a limited knowledge of the biblical languages and take a preaching course, yet fail to understand how these two disciplines meet.⁶⁴ Even when exegesis and hermeneutics are a part of his education, he may struggle to grasp how to apply his knowledge of biblical Greek to these skills.⁶⁵ I found it very interesting as it relates to associate and senior pastors and the teaching of the word, as it relates to seminary. This also is vitally important to understand the transfer of information and experience as it relates to the role of the senior pastor. When all the assignments are completed and the degrees bestowed, what will become of all this scholarship? Will the hideous chasm between the study desk and the pulpit be bridged? This is an excellent question for all scholars to ask of ourselves. Both denominational leaders and congregational members expect the person who is preparing for ministry to be able to deliver messages from the New Testament that are based on careful exegesis of the original Greek.⁶⁶ So the question of connecting the dots lies within each individual seminary student. Yet a common complaint among pastors is that seminaries have done little to actually give guidance in exegesis once the student leaves the classroom.⁶⁷

⁶⁴ Wayne G. Strickland, "Seminary Education: A Philosophical Paradigm Shift in Process.," *Journal of the Evangelical Theological Society* 32, no. 2 (Jun 1989): 227-235, accessed April 30, 2014, <http://web.b.ebscohost.com/ehost/detail/detail?vid=6&sid=8ecaf59e-769a-4cee-9820-88f5533a2953%40sessionmgr112&hid=110&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#db=rft&AN=ATLA0000817619>.

⁶⁵ Karl C. Ellis, "The Nature of Biblical Exegesis.," *Bibliotheca sacra*, no. 546 (jun 1980): 151-55, accessed April 30, 2014, <http://web.b.ebscohost.com/ehost/detail/detail?vid=4&sid=22f6da1a-80f8-416e-8ee8-a512f6c52847%40sessionmgr111&hid=110&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#db=rft&AN=ATLA0000775478>.

⁶⁶ David Alan Black, *Using New Testament Greek in Ministry: a Practical Guide for Students and Pastors* (Grand Rapids, MI: Baker Academic, 1993), 13-14.

⁶⁷ Black, *Using New Testament Greek in Ministry: a Practical Guide for Students and Pastors*, 13.

C. Richard Wells, striking the same chord remarks, “A veritable gulf separates the biblical scholar from the preacher.”⁶⁸ A study of Philippians 2:19-23 as a model will assist in spanning that gulf by demonstrating the benefits and necessity of thorough exegesis for the role of Assistant Pastor and the goals thereof.

An analysis of Philippians 2:19-30 shows a text-centered approach in which the focus shifts from the formal to the functional. The passage divides into **two** sections mainly due to the sending of Timothy (2:19-24) versus Epaphroditus (2:25-30) as well as the apologetic tone of the latter passage.⁶⁹ This raises the question concerning Paul’s zeal, and why so much attention? The basic rhetorical strategy in this section of the letter is to assure the **Philippians** that Paul’s future plans are in the best interest of everyone and for the advancement of the gospel.⁷⁰

Historical Analysis

In the study of the Epistle to the Philippians, the history of Paul and Silas at Philippi lends much aid. The Apostle Paul crossed over from Asia to Europe, to preach the Gospel. Their voyage from Troas was very favorable. They then journeyed from Neapolis to Philippi.⁷¹

⁶⁸ David Alan Black and David S. Dockery, eds., *Interpreting the New Testament: Essays On Methods and Issues* (Nashville, TN: B&H Academic, 2001), 506.

⁶⁹ A. H. Synman, “Philippians 2: 19-30 from a Rhetorical Perspective.,” *Acta Patristica et Byzantina* 16 (2005): 289-307, accessed April 30, 2014, <http://web.b.ebscohost.com/ehost/detail/detail?vid=15&sid=22f6da1a-80f8-416e-8ee8-a512f6c52847%40sessionmgr111&hid=110&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#db=rvh&AN=NTA0000056175>.

⁷⁰ Ibid.

⁷¹ Robert Govett, *Govett On Philippians* (Miami Springs, FL: Conley & Schoettle Pub. Co, 1985), 1.

Understanding the context of a passage is essential to comprehending its message.⁷² Before the details of a particular text are considered, one must get a view of the historical setting in which the text began.⁷³ Since God inspired men to record his revelations at certain points in history, his truth comes to man with the marks of that period of time and the occasion of the writing.⁷⁴ In order to extract the universal truths from a text, it is necessary to grasp the author's original message. The historical analysis is an exploration of authorship, the place and date of writing, the city of Philippi, and Paul's relationship to the Philippians, the occasion and purpose of the epistle, and the identity of the agitators referred to in the letter.⁷⁵

The Epistle takes up the saints in Philippi, where the history in Acts leaves off. They were believers in Christ, and were baptized before Paul and Silas left the city. The epistle is also designed to conduct them a stage onward in the faith and hope of the Gospel.⁷⁶

Place and Date of Writing

Paul reveals three times in chapter 1 that he is in chains while writing the letter (versus, 13, 14 and 16). Philippians is commonly referred to as one of the *Prison Epistles* or *Captivity Epistles* along with Ephesians, Colossians, and Philemon. The traditional

⁷² "Sociological Criticism," in *Interpreting the New Testament: Essays On Methods and Issues*, ed. David Alan Black and David S. Dockery (Nashville, TN: B&H Academic, 2001), 170.

⁷³ Black, *Using New Testament Greek in Ministry: a Practical Guide for Students and Pastors*, 66-67.

⁷⁴ "Sociological Criticism," in *Interpreting the New Testament: Essays On Methods and Issues*, 170-171.

⁷⁵ Matthew D. McDill, The Significance of Exegesis for Theological and Homiletical Analyses: as Demonstrated by Philippians 3:1-11. Master of Theology, Southeastern Baptist Theological Seminary. (December 2002), 8-9.

⁷⁶ Govett, *Govett On Philippians*, 13.

view holds true that Paul did indicate imprisonment by other authorities, and some have suggested that Paul may have been in Caesarea or Ephesus at the time of writing. Not many hold to a Caesarean imprisonment because it does not fit the evidence.⁷⁷ Paul it seems could have written from Ephesus.

Donald Guthrie argues that the evidence for Paul writing from Ephesus is not as strong as the evidence for Rome.⁷⁸ Luke records Paul's imprisonment in Rome (Acts 28:16-17); while there is no record in Acts that Paul was ever imprisoned in Ephesus. Furthermore, Paul refers to the Praetorium (Phil. 1:13) and Caesar's household (Phil. 4:22) in his letter. It is most natural to assume that these are the primary headquarters in Rome, and not the equivalent outpost in the Roman provinces.⁷⁹

In addition, the context of Paul's imprisonment in Rome fits the details described in his letter.⁸⁰ While in prison there were certain things that Paul was allowed to do. Paul was free to send letters and to receive visitors in Rome, just as he received Ephaphroditus, who came to minister to him (Phil. 2:25). The church in Rome was already well established, which would explain how others were preaching Christ while he was in prison (Phil. 1:12-18).⁸¹ The history of Paul for this project was inclusive of chapter 1. Paul's witness continued throughout many parts of Rome and as stated below ended with his release. If Paul's witness to the Praetorium refers to the headquarters in Rome, then this would indeed be cause for encouragement to the Roman citizens of

⁷⁷ D. A. Carson, Douglas J. Moo, and Leon Morris, *An Introduction to the New Testament* (Grand Rapids, MI: Zondervan, 1992), 319.

⁷⁸ Donald Guthrie, *New Testament Introduction* (London, ENG: Tyndale, 1961), 153.

⁷⁹ Ibid., 145

⁸⁰ Ibid., 146.

⁸¹ Guthrie, *New Testament Introduction*, 146.

Philippi. Finally, Paul was released from his Roman captivity, just as he expected (Phil 1:19).⁸²

An argument has been made for an Ephesians imprisonment on the basis that four one-way trips are required to account for the communications between Paul and the Philippians mentioned in the letter.⁸³

Since Ephesus is closer to Philippi than Rome, these journeys would be more feasible between Ephesus and Philippi. However, Paul was in Rome for two years, which provided more than enough time for these trips.⁸⁴ Another problem with a Roman imprisonment is that Paul had explained to the Romans that he would visit them on his way to Spain (Rom. 15:24-29), but told the Philippians that he hoped to see them soon (Phil. 1:25-27; 2:24). It was not unusual, however, for Paul to change his plans as God led him.⁸⁵ His unexpected arrest as well as the news he was receiving from his friends in Philippi may also have caused him to choose a new course.⁸⁶

The traditional date of Paul's time in Rome is ca. A.D. 60-63, though some say he arrived as early as A.D. 58.⁸⁷ If Paul did write Philippians from Rome, along with Ephesians, Colossians, and Philemon, then he must have written during the early A.D.

⁸² Ibid, 146-47.

⁸³ Peter T. O'Brien, *The Epistle to the Philippians (The New International Greek Testament Commentary)* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1991), 25.

⁸⁴ Guthrie, *New Testament Introduction*, 146-147.

⁸⁵ Thomas D. Lea, *The New Testament: Its Background and Message* (Nashville, TN: B&H Academic, 1996), 438-439.

⁸⁶ F. F. Bruce, *New International Biblical Commentary: Philippians (New International Biblical C* (Grand Rapids, MI: Hendrickson Publishers, 1995), 10.

⁸⁷ Bruce, *New International Biblical Commentary: Philippians*, 13.

60s.⁸⁸ Thomas Lea concludes that Paul's optimism in Philippians concerning his future release, which he also reveals in Philemon, suggests that it was probably one of the last letters to be written, and therefore toward the end of his stay.⁸⁹ Thus, it appears that Paul wrote to the Philippians while imprisoned in Rome ca. A.D. 62-63. The Philippians Christians were the witnesses of and participants in the spread of the gospel just thirty years after the ascension of Christ and ten years after Paul first introduced the gospel to them.⁹⁰

The City of Philippi

A Thracian village existed on the site that later became Philippi. It was called Krenides for the many springs in the area. In 356 B.C., Philip II, king of Macedonia and father of Alexander the Great, took over the village and named it after himself.⁹¹ Gordon Fee writes that the site was appealing to Philip because "it sat as sentinel to the large agricultural plain of Dato; it was well-protected by its acropolis; and ... it was nearby to Mount Pangaion ... which at that period was rich in mineral deposits, including gold."⁹² After remaining a Macedonian territory for nearly two centuries, the area came under Roman control in 168 B.C.⁹³

⁸⁸ McDill, *The Significance of Exegesis for Theological and Homiletical Analyses*, 13.

⁸⁹ Lea, *The New Testament: Its Background and Message*, 442.

⁹⁰ Ibid., 442-443.

⁹¹ Bruce, *New International Biblical Commentary: Philippians*, 155.

⁹² Gordon D. Fee, *Paul's Letter to the Philippians* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1995), 25.

⁹³ Fee, *Paul's Letter to the Philippians*, 25.

Following the death of Julius Caesar, Philippi became the site of a battle in which Octavian and Mark Antony defeated Brutus and Cassius in 42 B.C. In 31 B.C. Octavian defeated this former ally Mark Antony at Actium and settled many of the defeated soldiers in Philippi.⁹⁴

Now let us take a look at Philippians 2:19-24:

I plan (according to Jesus' plan) to send Timothy to you very soon so he can bring back all the news of you he can gather. Oh, how that will do my heart good! I have no one quite like Timothy. He is loyal and genuinely concerned for you. Most people around here are looking out for themselves, with little concern for the things of Jesus. But you know yourselves that Timothy's the real thing. He's been a devoted son to me as together we've delivered the Message. As soon as I see how things are going to fall out for me here, I plan to send him off. And then I'm hoping and praying to be right on his heels (Philippians 2:19-24).

Twice the Apostle hopes to send Timothy. He speaks more confidently concerning himself. I trust and not in the flesh, but in the Lord; to come myself in person. He greatly praises both Timothy and Epaphroditus. So also does the Lord Jesus freely give praise wherever He can?⁹⁵ Associate pastors have a role, but sometimes they can get in the flesh. This fleshly well-being can lead to impatience and the lack of humility.

In our day and land there is great parsimonious praise among believers. Some would tell you, and they are afraid of puffing up those whom they commend. How is it that men are wiser than God? What says Paul? "I am become a fool in boasting."⁹⁶ He speaks of Timothy, whom he intended to send to the Philippians. Timothy was unique. No one was comparable to Timothy, a man of an excellent spirit and a tender heart. It is best with us when our duty becomes in a manner natural. Genuinely, is not in

⁹⁴ Sociological Criticism, in *Interpreting the New Testament: Essays On Methods and Issues*, 180.

⁹⁵ Govett, *Govett On Philippians*, 44.

⁹⁶ *Ibid.*, 44-45.

pretence only.⁹⁷ Timothy worked from the heart and was genuine, and sincere in his relationship with people. Timothy was a man who had been tested, and was faithful in all that befell him. All churches with whom he had acquaintance knew that he had proved himself. He was a man as good as he seemed to be. As a son with his father he seemed to be.⁹⁸

The duty of a Senior Pastor can become natural to one. Therefore, if it becomes natural it is easier to learn and understand the role of an Associate Minister. When it becomes natural the understanding and knowledge process becomes selfless. It is the duty of ministers to care for the state of their people and be concerned for their welfare. It is a rare thing to find one who does it genuinely. Everyone looks out for his own interests, not those of Jesus Christ.⁹⁹ The Apostle in the verses under notice is tacitly acting out himself the instructions he has given in verses 3 and 4 of this chapter. In lowliness of mind let each esteem others more than themselves. How he praises, and so heartily, Timothy and Ephaphroditus. His praise, he is silent.¹⁰⁰ This demonstrated how others were esteemed.

Did Paul say this in haste, as David said, All men are liars? He means most; all, either the most, or all in comparison with Timothy. Many prefer their own credit, ease, and safety, before truth, holiness and duty, but Timothy was not one of these.¹⁰¹ Again: “Look not each on his own interest, but each also on the interest of others.” Would not

⁹⁷ *The NIV Matthew Henry Commentary in One Volume* (Grand Rapids, MI: Zondervan, 1992), 677.

⁹⁸ *Ibid.*

⁹⁹ *Ibid.*

¹⁰⁰ Govett, *Govett On Philippians*, 44-45.

¹⁰¹ *The NIV Matthew Henry Commentary in One Volume*, 677.

Paul, in the lowliness of this imprisonment have wished to retain with him both the brethren whom he so praises? No doubt! But the Philippians' interests required him to send away both.¹⁰² This Paul did without complaint or murmur. We as a people, especially ministers can make life tasks more significant if we do not complain.

We spoke of Paul above and how he accomplished his goals without complaint or murmur. This act also leads to faithfulness. Faithfulness always ends in the achievement of reward; especially when God rewards one. As a son with his father he has served with me in the work of the gospel. He was Paul's assistant in many places.¹⁰³ Timothy had great respect from the people. Their ministrations together were with great respect on the one side and great tenderness and kindness on the other—an admirable example to elder and younger ministers united in the same service.¹⁰⁴

He was a prisoner, and did not know what would be the outcome. He hoped to come himself (v. 24): And I am confident in the Lord that I myself will come soon. Paul desired his liberty, not that he might take his pleasure, but that he might do good.¹⁰⁵ Even in the Apostle's day, believers were pressing on to secure their own temporal interests, rather than those of Christ. But Timothy might be trusted with heartiness to seek the spiritual interests of the Philippians. He would second the commands given by Paul, and lead them on zealously.¹⁰⁶

¹⁰² Govett, *Govett On Philippians*, 44-45.

¹⁰³ *The NIV Matthew Henry Commentary in One Volume*, 677.

¹⁰⁴ *Ibid.*

¹⁰⁵ Govett, *Govett On Philippians*, 45.

¹⁰⁶ *Ibid.*

The theology topic that I selected as a part of my thesis is Christology.

Christology is very important to my project (The term “christology” (from Greek *christos* meaning “anointed one” or “Christ”) refers to the study of Christ. It often includes such topics as the preexistence and eternality of Christ, OT prophecies about Christ, Christ’s humanity, deity, and incarnation, as well as the issue of his temptations and sinlessness, his death, resurrection, ascension and exaltation, return, three-fold office, and states.)¹⁰⁷ and one can see how this relates to Philippians and is worth mentioning. Paul tells us of all the wealth that he possessed as a Jew, of how he excelled. Like Christ he gave up what he naturally valued, so that through self-emptying and humility, through suffering and death, he might eventually gain greater possessions than those which he had cast away.¹⁰⁸ I believe this thesis topic and study is a part of Christ, therefore it can be said that Philippians 2 is where Christology began.

My final conclusion of Philippians chapter 2 speaks of further exhortations to be like-minded and lowly-minded, which Paul urges from the example of Christ (ver. 1-11), to be diligent and serious (ver. 12, 13), and to adorn their Christian profession. Ver. 14-18. Particular notice and commendation of two good ministers, Timothy and Epaphroditus, whom he designed to send back to Philippi, ver. 19-30. Paul would have probably stated that the humility the two showed, addressed how they put the interest of others ahead of themselves.¹⁰⁹

¹⁰⁷ Greg Herrick, “Christology: Jesus Christ”, Bible.org, June 3, 2004, accessed July 29, 2013, <https://bible.org/seriespage/3-christology-jesus-christ>.

¹⁰⁸ Streiker, Christological Hymn in Philippians 2.

¹⁰⁹ *The NIV Matthew Henry Commentary in One Volume*, 675.

CHAPTER THREE

HISTORICAL FOUNDATIONS

Preaching improves me. When I begin to speak, weariness disappears; when I begin to teach, fatigue too disappears.¹ John Chrysostom, a hundred years after the death of John of Constantinople was given the name by which subsequent generations would know him: Chrysostom—the golden mouth. That was a title he well deserved, in a century that gave the church such great preachers.² This period in history was during the Imperial Church timeline which was: 305-476 and included Apollinaris, Constantine, Council of Nicea, Athanasius, and Augustine.³ This was a period in history where great preachers came forth. Some other great preachers were Gregory of Nazianzus, John of Constantinople, and Ambrose of Milan. For John Chrysostom the pulpit was not simply a podium from which to deliver brilliant pieces of oratory. It was rather the verbal expression of his entire life. Chrysostom battled against evil and an unavoidable calling that led to exile and an unfortunate death.⁴ John Chrysostom was the earliest churches' greatest preacher. His journey was not one of ease. Even in history the

¹ Christian History Magazine, Mark Galli, and Ted Olsen, eds., "Introduction," in *131 Christians Everyone Should Know* (Nashville, TN: Holman Reference, 2000), 83.

² Justo L. Gonzalez, *The Story of Christianity*, 2nd ed., vol. 2, *The Reformation to the Present Day* (Philadelphia, PA: HarperOne, 2010), 225.

³ Clay McKinney, "Timeline 305 - 476," Church Timeline.com, accessed August 30, 2013, <http://churchtimeline.com/Timeline/Index/305/476>.

⁴ Gonzalez, *The Story of Christianity*, 225.

call to the gospel is not easy; and especially the role of a pastor. The difference today is not being faced with death.

Associate pastors seeking the position of a senior pastor must realize that wisdom and experience in the body of Christ are indispensable. The journey of a senior pastor does not entail all that one has to go through; therefore, as an associate pastor it is imperative, as related in the Old Testament scripture 2 Kings 2:8-11, that they are aware of the journey. In addition, while on the journey of becoming a senior pastor one should be patient and be able to learn in the process. The statement below made by John of Antioch made an announcement to the congregation. However, this statement holds true to today's associate ministers as they are finding their way through ministry. "It is foolishness and a public madness to fill the cupboards with clothing," John of Antioch exhorted the congregation, "and allow men who are created in God's image and likeness to stand naked and trembling with the cold so that they can hardly hold themselves upright."⁵

As stated before, eloquent and uncompromising preaching was typical of Chrysostom and earned him the name history would remember him by: Chrysostomos—"golden mouth." But his preaching, though considered the best in the early church, was what got him into trouble and led to his untimely death.⁶ The other expression that comes to mind concerning Chrysostom is charisma, the leadership attribute of astonishing power and capacity ascribed to the person and personality of extraordinarily magnetic leaders. Such

⁵ Gonzalez, *The Story of Christianity*, 83.

⁶ Ibid., 83-84.

leaders may be political and secular as well as religious.⁷ His widowed mother, Anthusa, a pious Christian woman, raised Chrysostom in Antioch, a leading intellectual center of late antiquity. His tutor was Libanius, the famous pagan rhetorician who had been a professor in both Athens and Constantinople. After his education, like many devout men of his day, the spidery John (he was short, thin, and long-limbed) entered monastic seclusion. But his ascetic rigors were so strenuous, they damaged his health (the effects would last his whole life), and he was forced to return to public life. He quickly went from lector to deacon to priest at the church in Antioch. During this time, he penned *On the Priesthood*, a justification for his own delay in entering the priesthood but also a mature look at the perils and possibilities of ministry: “I do not know whether anyone has ever succeeded in not enjoying praise,” he wrote in one passage. “And if he enjoys it, he naturally wants to receive it. And if he wants to receive it, he cannot help being pained and distraught at losing it.”⁸

The joy of ministry comes with pain and frustration. So in order to avoid problems or situations that are faced by, in this case the Priesthood, one must gain a complete understanding of ministry.

⁷ *Encyclopaedia Britannica*, s.v. “Charisma,” accessed August 30, 2013, <http://www.britannica.com/search?query=Charismatic>.

⁸ Galli and Olsen, Introduction, in *131 Christians Everyone Should Know*, 83-84.

The Early Days of John Chrysostom

In the early year of 388 a revolution began in Antioch, which was (how ironic) over increased taxes. Leaders and others were killed. Imperial officials responded by punishing city leaders, killing some. Archbishop Flavian rushed to the capital in Constantinople, some 800 miles away, to beg the emperor for clemency.⁹

The inception of the preaching of John Chrysostom quickly occurred after this revolution. In Flavian's absence, John preached to the terrified city: "Improve yourselves now truly, not as when during one of the numerous earthquakes or in famine or drought or in similar visitations you leave off your sinning for three or four days and then begin the old life again." When eight weeks later, Flavian returned with the good news of the emperor's pardon, John's reputation soared.¹⁰ This pardon was a part of the process, and caused promotion. From then on, he was in demand as a preacher. He preached through many books of the Bible, though he had his favorites: "I like all the saints," he said, "but St. Paul the most of all—that vessel of election, the trumpet of heaven." In his sermons, he denounced abortion, prostitution, gluttony, the theater, and swearing. About the love of horse racing, he complained, "My sermons are applauded merely from custom, then everyone runs off to [horse racing] again and gives much more applause to the jockeys, showing indeed unrestrained passion for them! There they put their heads together with great attention, and say with mutual rivalry, 'This horse did not run well, this one

⁹ Galli and Olsen, Introduction, in *131 Christians Everyone Should Know*, 85.

¹⁰ Ibid., 85-86.

stumbled,’ and one holds to this jockey and another to that. No one thinks any more of my sermons, nor of the holy and awesome mysteries that are accomplished here.”¹¹

Chrysostom during this period, as stated above, even with the imperial church was faced with abortion, prostitution and gluttony, the theater (even back then?), and swearing. It seemed the joy of horseracing was a love for Chrysostom. This was his as one would say, his guilty pleasure; we all should have one. However, this golden tongue reputation; was one of real life. Real life is important to all pastors and associates. This brings the congregation to believe and trust that God is concerned with our everyday affairs. His large baldhead, deeply set eyes, and sunken cheeks reminded people of Elisha the prophet. Though his sermons (which lasted between 30 minutes and two hours) were well attended, he sometimes became discouraged: “My work is like that of a man who is trying to clean a piece of ground into which a muddy stream is constantly flowing.”¹²

Kidnapped to Constantinople

Historically, the people and especially leaders who stood out or denounced anything that wasn’t appealing to the government were punished. Chrysostom was a prime example of what could happen if not accepted by the world in which he lived. In early 398, he was seized by soldiers and transported to the capital, where he was forcibly consecrated as archbishop of Constantinople. His kidnapping was arranged by a government official who wanted to adorn the church in the capital city with the best orator in Christianity. Rather than rebelling against the injustice, Chrysostom accepted it

¹¹ Galli and Olsen, Introduction, in *131 Christians Everyone Should Know*, 85-86.

¹² Ibid., 84-85.

as God's providence.¹³ Chrysostom even with his new found status his preaching never changed. Rather than soften his words for his new and prestigious audience—, which now included many from the imperial household—he continued themes he preached in Antioch. He railed against abuses of wealth and power. Even his lifestyle itself was a scandal: he lived an ascetic life, used his considerable household budget to care for the poor, and built hospitals. He continued preaching against the great public sins. In a sermon against the theater, for example, he said, “Long after the theater is closed and everyone is gone away, those images [of “shameful women” actresses] still float before your soul, their words, their conduct, their glances, their walk, their positions, their excitation, their unchaste limbs.... And there within you she kindles the Babylonian furnace in which the peace of your home, the purity of your heart, the happiness of your marriage will be burnt up!”¹⁴

Chrysostom had a way with words; and the words he spoke are true today. The reality of speaking the truth, even when it hurts will eventually help; especially with people who are in need and those willing to abide with and do the will of God.

His lack of tact and political skill made him too many enemies—in the imperial family and among fellow bishops. For reasons too complex to elaborate, Theophilus, the archbishop of Alexandria, was able to call a council outside of Constantinople and, trumping up charges of heresy, had Chrysostom deposed from office. He was sent into exile by Empress Eudoxia and Emperor Arcadius.¹⁵

¹³ Galli and Olsen, Introduction, in *131 Christians Everyone Should Know*, 84-85

¹⁴ Ibid.

¹⁵ Ibid., 85.

Imperial Church Era

The Imperial Church period was depicted during years 305-476. As stated above, this was a time in history where grand preachers were brought forth in their calling. The word church is very important in this study.

The English word 'church' is derived from the Greek. Adjective *kyrialos* as used in such phrases as *kyriakon dōma* or *kyriakē oikia*, meaning 'the Lord's house', *i.e.* a Christian place of worship. 'Church' in the NT, however, renders Greek. *ekklēsia*, which mostly designates a local congregation of Christians.¹⁶ This Greek definition also defines church as people and not the building.

Ekklēsia was also used among the Jews (LXX) for the *'CONGREGATION' of Israel which was constituted at Sinai and assembled before the Lord at the annual feasts in the persons of its representative males (Acts 7:38).¹⁷ The word imperial is pertaining to the empire or emperor. The Imperial Church period included the following timeline, (305-476).

- 305 The end of the Diocletian persecution
- 310 b. Apollinaris, the heretic who said that Jesus had a human body but not a human mind; He had the divine mind. Gregory of Nazianzus' reply: "What has not been assumed cannot be restored"
- 311 b. Ulfilas ((born c. 311 ce—died c. 382, Constantinople [now Istanbul, Turkey]), Christian bishop and missionary who evangelized the Goths, reputedly created the Gothic alphabet, and wrote the earliest translation of the Bible into a Germanic language. Although his life cannot be reconstructed with certainty, fragments have come from 4th- and 5th-century ecclesiastical historians.)
- 312 Constantine defeats Maxentius at the battle of Milvian Bridge and becomes Emperor of the West. Constantine had a vision, and used the letters chi and rho (the first two letters in "Christ") as his symbol during the battle

¹⁶ I. Howard Marshall et al., eds., *New Bible Dictionary*, 3rd ed. (Leicester, UK: InterVarsity Press, 1996), 199-200.

¹⁷ Ibid.

- 312 Caecilian elected bishop of Carthage. He was lax toward the *Traditores*, who had saved themselves by handing over scriptures during the Diocletian persecution. And he seemed unenthusiastic about the martyrs. A group in Carthage rejected Caecilian's election on the grounds that he was ordained by a traditore. They elected a rival bishop named Majorinus
- 313 *Edict of Milan* gives Christians equal rights. It is issued by Constantine in the West and Licinius in the East, but Licinius soon withdraws his commitment to it
- 314 By this date, there is a significant number of Christians in Britain
- 315 Majorinus dies, Donatus is his successor. This party becomes known as the Donatist party.¹⁸

The Imperial Church period was also inclusive during this time under, the new Emperor. This time period included his effort to unite the church. This was the time of detail teaching of Christ, and their concept of Jesus. Later this timeline speaks of Basil the Great of Cappadocia in 379. 316 During the early part of this period, the Donatists appeal to Constantine, but he rules against them. Then he outlaws them and banishes them in an effort to unite the church and in 324 Constantine defeats Licinius and becomes Emperor of both East and West. Constantine favored Christianity, which affects the face of the church even today.¹⁹ The last of the timeline that I consider critical to history was as follows. In 335 b.- 337 d. Martin of Tours was a great monk who is famous for his compassion for the poor. Ambrose the Churchman, fought Arianism and the revival of paganism, and promoted the power of the Church.²⁰

This timeline continues to define the history of the church and gives a great understanding of the role of pastor. This role continues with associate pastors, as it is important to the life of the church. This timeline makes us aware of the great appearance

¹⁸ Marshall et al., *New Bible Dictionary*, 199-200.

¹⁹ Ibid.

²⁰ Ibid.

of the “Golden Mouth,” and his role in the history of the church. This is vital to Chrysostom’s role in leading God’s people, and how it relates to pastors and associate pastors today. Now, I will continue to move along the timeline.

- 340 Ulfilas converted to Arian Christianity. He takes it to the Germanic tribes, gives them an alphabet, and translates the Bible into their language. Most of the Germanic tribes became Arian Christians
- 345 b. John Chrysostom, "Golden Mouthed." He was a bold and reforming preacher, who used the Historical-grammatical method of exegesis. This was unusual, because exegetes had been looking at the allegorical interpretation ever since Clement of Alexandria and Origen
- 346 d. Pachomius (Saint Pachomius (born c. 290, probably in Upper Egypt—died 346, feast day May 9), founder of Christian cenobitic (communal) monasticism, whose rule (book of observances) for monks is the earliest extant.
- 347 b. Jerome, the great Bible scholar and translator, author of the *Vulgate*

Constantine became the Emperor of Rome in 313. He granted the freedom for Christians to worship. The death bed is where he accepted Christianity. The historians were not sure of Constantine’s motives and the intensity of his Christian conviction. This came about due to his early Christian devotion to Christianity, although they have difficulty explaining his execution in of Crispus 320, because of adultery charges. This is a reminder of the Church today people are still judged on their sins, and the saints do not forget the sin (if known).

The role of the associate pastor is critical to the congregation, wherein sin is forgiven and should be forgiven by all. This began in 353 when Emperor Constantius releases his pro-Arian campaign and drives Athanasius from Alexandria in 356 d. Anthony, at a very old age, was converted from Christianity to paganism and restored paganism in Rome in 361; and Julian the Apostate removed the restrictions against the Donatists.

Athanasius of Alexandria (A.D. 296-373) was the most prominent theologian of the fourth century, and he served as bishop of Alexandria. His list of canonical books was published as part of his *Thirty-Ninth Festal Epistle* of A.D. 367. After the list he declares, “these are the wells of salvation, so that he who thirsts may be satisfied with the sayings in these. Let no one add to these. Let nothing be taken away.”²¹ Let us continue to take another look at some other important timelines.

- 367 A letter of Athanasius names the 66 books of the canon
- 373 d. Athanasius (Saint Athanasius - theologian, ecclesiastical statesman, and Egyptian national leader; he was the chief defender of Christian orthodoxy in the 4th-century battle against Arianism, the heresy that the Son of God was a creature of like, but not of the same, substance as God the Father. His important works include *The Life of St. Antony* and *Four Orations Against the Arians*)
- 379 d. Basil the Great of Cappadocia
- 379-395 The reign of Theodosius, who establishes Christianity as the official religion of the Roman Empire
- 381 Council of Constantinople. The Nicene position becomes dominant again, and the legal religion of the Empire. Jesus Christ is truly human, contrary to Apollinarianism, which held that Jesus had a human body but a divine mind. The Great Cappadocians are the inspiration behind the defeat of Arianism at this council. They are St. Basil the Great, St. Gregory of Nazianzus, and St. Gregory of Nyssa
- 382 A council in Rome affirms the authority of the New Testament canon. It is important to remember that the content of the canon was not a conciliar decision. The church recognized, or discovered, the canon.²²

The church did not determine the canon until, 383 d. Ulfilas Augustine of Hippo, also known as Saint Augustine or Saint Austin, was an early Christian theologian whose writings were very influential in the development of Western Christianity and Western philosophy. In 386 Augustine was converted in a garden in Milan after hearing a child

²¹ Gonzalez, *The Story of Christianity*, 205-206.

²² Ibid.

saying "Take up and read!" He took up Romans 13: 13-14. Augustine was baptized in 387 by Ambrose. St. Patrick was a British Romanized Christian who established Christianity in Ireland, in 390 d.²³

St. Leo the Great was called the first pope in the modern sense. He was known for controversy on the relationship between divinity and humanity of Christ.²⁴ Let us move further through the timeline, and look closely at the following:

- 390 b. Leo the Great, an outstanding pope. He was influential in Chalcedon. He also argued for papal supremacy and showed political leadership in his negotiations with Attila the Hun
- 391 Augustine ordained a priest in Hippo, North Africa
- 393 The Council of Hippo recognizes the canon. To be recognized as canonical, a book had to be Apostolic, fit in with the other scriptures, and have been of fruitful use throughout the church up to that time
- 395 Augustine becomes bishop of Hippo
- 397 d. Martin of Tours
- 397 The Council of Carthage agrees with the Council of Hippo
- 397-401 Augustine writes *Confessions*²⁵

This period was during the Constantinian Era, in which he was the emperor. Constantine's understanding of the Christian Faith, impacted his conversion and his rule both during his lifetime and thereafter. The impact was such that it has even been suggested that throughout most of its history the church has lived in this era.²⁶ McKinney states that the 21st century church is still going through some of the same tribulations that were apparent at the end of this era. Constantine's religious policies had such enormous

²³ Marshall et al., *New Bible Dictionary*, 199-200.

²⁴ Gonzalez, *The Story of Christianity*, 282.

²⁵ McKinney, Timeline 305 - 476.

²⁶ Gonzalez, *The Story of Christianity*, 130-131.

effect on the course of Christianity that all of Part II may be seen as a series of reactions and adjustments in response to those policies.²⁷

Constantine's case was very different. Even after the battle of the Milvian Bridge, and throughout his entire life, he never placed himself under the direction of Christian teachers or bishops. Christians such as Lactantius—tutor to his son Crispus—formed part of this entourage.²⁸ Even in Constantine's time, yes there were entourages. Matthew 13:22 states, "The seed cast in the weeds is the person who hears the kingdom news, but weeds of worry and illusions about getting more and wanting everything under the sun strangle what was heard, and nothing comes of it."

Constantine reserved the right to determine his own religious practices, and even to intervene in the life of the church, for he considered himself "bishop of bishops." He later took part in pagan rites in which no Christian would participate, and the bishops raised no voice of condemnation.²⁹ Constantine did profess Christianity, but was not baptized until close to his death.

The reason for this was not only that the emperor was almighty, but also, in spite of his policies favoring Christianity. Therefore, any policy or edict favoring Christianity was received by the church as the action of one who was friendly or even inclined to become a Christian, but who had not taken this decision. Any religious or moral deviations on Constantine's part was seen in the same light.³⁰

²⁷ Gonzalez, *The Story of Christianity*, 131-32.

²⁸ Ibid., 138.

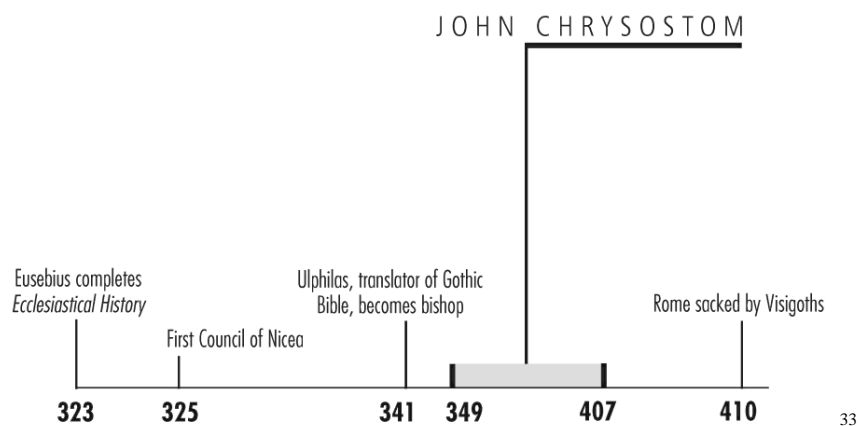
²⁹ Ibid.

³⁰ Ibid., 138-139.

There was a period during this time that all Christians came together to celebrate the resurrection of our Lord. In the year 324 an imperial edict ordered all soldiers to worship the Supreme God on the first day of the week. This was the day Christians gathered to celebrate the Resurrection. This was also the day of the Unconquered Sun, and therefore pagans saw no reason to oppose.³¹ Constantine continued until his death to reign as the High Priest of Paganism. He was also seen as the champion of Christianity when he campaigned against Licinius. After his death, the three sons who succeeded him did not oppose the Senate's move to have him declared as god. Thus, the ironic anomaly occurred that Constantine, who had done so much to the detriment of paganism, became one of the pagan gods.³² While, today the Eastern Church still considers him a saint.

Therefore, I would be remissed not to research this period without the mention of Constantine. Constantine contributed great effort toward Christianity, paganism and the church today.

John Chrysostom



³¹ Gonzalez, *The Story of Christianity*, 140-141.

³² Ibid., 141.

³³ Galli and Olsen, Introduction, in *131 Christians Everyone Should Know*, 83-84.

Chrysostom went through a great ordeal, due to his time in exile. However, his words never went untold or unspoken and he continued to communicate.

During this time when sent into exile, he was transported across the plains of Asia Minor in the heat of summer, and almost immediately, his health began to fail him. He was visited by loyal followers and wrote letters of encouragement to others: “When you see the church scattered, suffering the most terrible trials, her most illustrious members persecuted and flogged, her leader carried away into exile, don’t only consider these events, but also the things that have resulted: the rewards, the recompense, the awards for the athlete who wins in the games and the prizes won in the contest.”³⁴ These were the exact words from John Chrysostom himself; and even through his death he has continued to have the “golden mouth.”

Huldrych Zwingli

The Swiss reformer lived 1484-1531. He was educated at the universities of Vienna and Basel, before taking up parish duties in eastern Switzerland. He was a reformer and with that call, came great change. Before the duties of the parish in eastern Switzerland it was clear that he took a keen interest in the agenda of Christian humanism.³⁵ Unlike some associate pastors and senior pastors, some have the agenda of themselves and their families. In 1519 he took up a pastoral position in the city of Zurich, where he used the pulpit of the Great Minister, the chief church within the city, to propagate a program of reform. Initially, this program was primarily concerned with the

³⁴ Galli and Olsen, Introduction, in *131 Christians Everyone Should Know*, 85.

³⁵ Gonzalez, *The Story of Christianity*, 55.

reformation of the morals of the church.³⁶ The pulpit has and will always have a dominant presence in the world. When speaking from the pulpit, even the world references it. The term Zwinglian is used especially to refer to the belief, associated with Zwingli, that Christ is not present at the Eucharist, which is a memorial to Christ's death.

Zwingli was of major importance in relation to the early propagation of the Reformation, especially in eastern Switzerland. However, he never achieved the same impact as Luther or Calvin, lacking the creativity of the former and the systematic approach of the latter. The reader will encounter considerable variation in the spelling of Zwingli's forename, with "Ulrich" and "Huldreich" often being used in preference to "Huldrych." His quest had begun as the reformation of the morals of the church and later turned to the criticism of the theology of the church.³⁷

However, it soon extended to include criticism of the existing theology of the church. Zwingli's main objective was his views on the sacraments, especially on the "real presence" (which for Zwingli was more of a "real absence").³⁸

Pastor

The two aforementioned were great theologians, but it is vital to understand the true meaning of a pastor or shepherd. As associate ministers wanting to take on the role as senior pastor, there must be an accurate perception concerning the flock and how to care for them. The shepherd or pastor is one who pastures or tends a flock of sheep and/or

³⁶ Gonzalez, *The Story of Christianity*, 56.

³⁷ Ibid.

³⁸ Ibid., 494.

goats. Since these were the most important domestic animals in Palestine, there are many references to sheep and shepherds throughout the Bible.

Many important figures in Hebrew history were pastoralists, including Abraham, Isaac, Jacob, Jacob's sons, Moses, and David. The occupation first appears in Gen. 4:2, when Abel, 'a keeper of sheep,' comes into conflict with Cain, 'a tiller of the ground.' While there has always been competition between shepherds and farmers, these two lifestyles actually exist symbiotically. Indeed, in one way or another, nearly everyone in ancient Palestine was involved in pastoral activity, from the lowly herdsman (cf. Amos 7:14-15) to the master breeder (cf. 2 Kings 3:4). The shepherd's humble status can be seen in the contrast drawn between David's pastoral and royal careers (2 Sam. 7:8; cf. Ps. 78:70-71).³⁹

The Bible speaks of the Shepherd and how he should attend to the flock. Sheep are noted to be one of the most ignorant animals, therefore it is important that all leaders become well equipped. Sheep are flock animals and strongly extroverted, therefore they follow closely to the shepherd. The pastors and associate pastors should with training, provide fairness and a level of trust to the congregation or flock. Associate pastors have a critical role with the flock and therefore, should not take training lightly. Nomadic people like the Amalekites and Midianites were shepherds, but the economic importance of sheep meant that many villagers and townspeople also tended flocks on a part-time or full-time basis. In addition to being a major sacrificial animal, sheep provided the ancients with meat, milk, fat, and wool.⁴⁰ The economic value of sheep stands in direct proportion to the amount of supervision (i.e., guidance and protection) these beasts require. Sheep become lost easily; once lost, they are defenseless (Ezek. 34:5-6; Matt. 18:12). The unaggressive behavior of sheep is emphasized in Matt. 7:15: 'Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.'

³⁹ Gonzalez, *The Story of Christianity*, 494-495.

⁴⁰ Paul Achtemeier, *Harper's Bible Dictionary* (San Francisco, CA: Harpercollins, 1985), 941.

Perhaps most famous are the sheep's submissiveness (Isa. 53:7; Jer. 11:19) and its trust in the shepherd (John 10:3-5).⁴¹

As just stated, it is vital for pastors, associate ministers and leaders to understand the importance of trust that has been given to all who are called leaders. Trust is vital to the congregation. The congregation, being sheep, are easier to lead with trust in their leaders.

To conclude, John Chrysostom and Huldrych Zwingli were great contributors to our theological history. They were both passionate about their work. While, work was important so was the flock. Zwingli believed that there was a lack of the real presence in the church. While John Chrysostom the man with the "golden voice," believed strongly concerning the power of Christ. His belief even sentenced him to death.

Associate pastors should take advantage of the study of history. History provides knowledge of the contributors and the gained experience and why it relates to present day. This understanding will make for a stronger, wiser and more experienced leader to come. Last, it is important for associate ministers to have trust in their senior pastor. This trust in their senior pastor can help create a safe and holistic environment for the sheep.

⁴¹ Achtemeier, *Harper's Bible Dictionary*, 941.

CHAPTER FOUR

THEOLOGICAL FOUNDATION

For Rahner, God is the absolute mystery, the absolute person. – Karl Rahner¹

Theology explores a wide range of questions, such as: Does God exist? What is the nature of God? What is God's relation to the world and to its inhabitants? How do human beings know or experience God? The study and explanation of God is theology. Theology can also be the idiom of religious belief. The word 'theology' comes from two Greek words meaning God and discussion. Some branches of theology deal with the history of religion or the study of sacred writings. Other branches deal with the defense of religious doctrines against opposing views or the application of doctrines to daily life.²

Theology can vary from religion to religion, denomination to denomination, and person to person. Christian theologians have based their understanding of God on authoritative sources such as the Bible and the decrees of church bylaws. Others have explained their understanding of God in terms of philosophy, psychology or science.

Theologians' own religious experiences and theological systems are a major importance in their lives. The study of Christ or Christology is the perfect foundation for

¹ Veli-Matti Kärkkäinen, *Christology: a Global Introduction* (Grand Rapids, MI: Baker Academic, 2003), 142.

² Robert O. Zeleny, ed., *The World Book Encyclopedia*, 7th ed. (Chicago, IL: World Book, Inc., 1992), s.v. "Theology."

training and equipping associate pastors to become senior pastors. The word *Christology* comes from two Greek words meaning *Christ/Messiah* and the *word*, which combined means “the study of Christ.” In the works of Christology written before the 20th century, there is often a sharp distinction between “the person of Christ” and “the work of Christ” (soteriology, the doctrine of salvation).³ The study of Christ also spoke of the role of Christ.

Jeremiah 23:24-23:8 as one of the prophetic books of the Bible speaks of Christ’s role. Some see Christ as acting in history. The Christian church has been with the collection of Messianic prophecies. This association raises a problem. If this text and others like it are read as part of an effort to understand the meaning of the life of Jesus, what Christological meaning does it engender?⁴ How does this change the meaning? What image of Christ is evoked? The most obvious one is the image of Christ the King who reigns with justice and tends to the needs of those who are poor.⁵ Or does He? Does He only care for the poor? Do such prophecies within the image system of a hierarchical social order cloud our vision and obscure the possibility of God’s reign – that is, God’s new world?⁶

The life, death and resurrection of Jesus are to some degree the iconographic corner points from which Christology can be retold time and again.⁷ There is a different

³ Kärkkäinen, *Christology: a Global Introduction*, 11.

⁴ Frederick C. Tiffany and Sharon H. Ringe, *Biblical Interpretation: a Roadmap* (Nashville, TN: Abingdon Press, 1996), 164.

⁵ Ibid.

⁶ Ibid.

⁷ Volker Küster, *The Many Faces of Jesus Christ: Intercultural Christology* (Maryknoll, NY: Orbis Books, 2001), 29-30.

perspective of Jesus, depending upon which points are addressed. There were three main points, and now one other point has been added as of late. These points are:

1. The incarnational Christology of the early church and Catholicism
2. The theology of the cross of Protestantism, especially of the Lutheran tradition
3. The resurrection and ascension Christology of Eastern Orthodoxy
4. The empowerment Christology of Pentecostalism and the Charismatic movements⁸

Now, Martin Luther and other theologians did not downplay the incarnation, but they spoke of the suffering and death of the cross concerning Jesus. The 19th-century theologians were called Jesusologies rather than Christologies because of the focus on Jesus being human rather than divine. Wolfhart Pannenberg was a scholar of the historical Jesus. He and later systematic theologians attempted to find a historically and scientifically reliable basis for the study of Christology.⁹ Theologians today are still baffled by this great study of Jesus. Can anyone really study Him?

The foundational tool for all Christian theology is the word of God – the Bible. The Bible speaks of the love of God, and despite the fact that no one has ever seen God, Christ now makes it possible for men to not only see God, but to also touch God and receive direct physical expressions of love from God via Jesus Christ. Along with this group are those who argue that there could be no actual emptying of the divine nature.¹⁰ Yet, other scholars argue for two natures, and some for a sort of repressed divinity.¹¹

⁸ Küster, *The Many Faces of Jesus Christ: Intercultural Christology* 30-32.

⁹ Wolfhart Pannenberg, *Jesus- God and Man* (Philadelphia, PA: The Westminster Press, 1968), 307.

¹⁰ John Hick, *The Metaphor of God Incarnate: Christology in a Pluralistic Age*, 2d ed. (Louisville, KY: Westminster John Knox Press, 2006), 61-71.

¹¹ Wolfhart Pannenberg, *Jesus--God and Man, Second Edition*, 2 ed. (Philadelphia, PA: Westminster John Knox Press, 1977), 307-323.

Pannenberg also added a more complex construct saying, "...out of his eternity, God has through the resurrection of Jesus, which has always been present to his eternity, entered into a unity with this one man, which was at first hidden. This unity illuminated Jesus' life in advance, but its basis and reality were revealed only by his resurrection."¹²

In the midst of all of this, N.T. Wright illuminated the irony within the debates that the church believes more deeply in the second coming than the incarnation. That Jesus can be divine only when he returns and not when he dies or rises from that death to prepare them for his return is an anomaly for sure.¹³ Wright also chided the limitations of historicism and a dismissive approach to the God statements of Jesus.¹⁴

Paul Molnar spoke of the debate of Christology as vast and intricate. There have been some that have sought to simply chronicle the conversation in an effort to compare and contrast the varying perspectives. Molnar composed a sort of theological survey to compare the views of Karl Barth, Torrance, Hick, Pannenberg and others. Barth also influenced many theologians, such as Dietrich Bonhoeffer, over a period of 10 years, and this is important because this helped to shape his theology. Although there is great debate concerning the Christology of the early Christians and apostles, Barth argued that their theology "always ended with the knowledge of Christ's deity because it had already begun there."¹⁵ Barth also spoke of "dogmatics" and he sharply acknowledges similarities between dogmatics and systematic theology. Barth's dogmatics can be considered an

¹² Pannenberg, *Jesus--God and Man*, Second Edition, 2 ed., 322.

¹³ N.T. Wright, *Jesus and the Victory of God (Christian Origins and the Question of God, Volume 2)* (Minneapolis: Fortress Pr, 1997), 660-661.

¹⁴ Ibid., 661.

¹⁵ Karl Barth, *Church Dogmatics* 1 pt.1, ed. G. W. Bromiley and T. F. Torrance, trans. G. W. Bromiley (Edinburgh, Scotland: T&T Clark, 1975), 412, quoted in Paul Molnar, *Incarnation and Resurrection: Toward a Contemporary Understanding* (Grand Rapids, MI: William B. Eerdmans, 2007), 3.

example of systematic theology.¹⁶ The importance of this brings to light the Christian belief of truth. This also shows how each doctrine is related to the other. Barth's carefully articulated system is held together not by the word of God. God has spoken, and revealed, His being as God and the doctrines of creation, reconciliation, and redemption.¹⁷ Similar to the framework of Barth is Torrance, who contended, "that the incarnation is to be understood as God and manhood. Jesus Christ is not just man participating in God, but is himself essential Deity."¹⁸

Karl Rahner is the primary theologian in recent Roman Catholic theology. Rahner's basic thesis is that God reveals God self to every person in the very experience of that person's own finite, yet absolutely open-ended transcendence. God is the Holy Mystery, and it is only in reference to God...a proper ground.¹⁹ Rahner also stated, "Today Jesus Christ is himself a problem...in what sense may one risk his life in faith on this concrete Jesus of Nazareth as the crucified and risen God-Man? This is what has to be justified. Hence, we cannot begin with Jesus Christ...we must begin farther back than that."²⁰

¹⁶ William H. Gentz and editor, *The Dictionary of Bible and Religion* (Nashville: Abingdon Pr, 1986), 104.

¹⁷ Ibid.

¹⁸ T. F. Torrance, *The Trinitarian Faith: The Evangelical Theology of the Ancient Catholic Church* (Edinburgh, Scotland: T&T Clark, 1988), 149, quoted in Paul Molnar, *Incarnation and Resurrection: Toward a Contemporary Understanding* (Grand Rapids, MI: William B. Eerdmans, 1988), 89.

¹⁹ Kärkkäinen, *Christology: a Global Introduction*, 140.

²⁰ Karl Rahner, *Foundations of Christian Faith: An Introduction to the Idea of Christianity*, trans. William V. Dych (New York, NY: Seabury, 1978), 13, quoted in Paul Molnar, *Incarnation and Resurrection: Toward a Contemporary Understanding* (Grand Rapids, MI: William B. Eerdmans, 2007), 48.

Rahner sought to suggest that transcendental experience, or man's eternal evolutionary reaching toward God, meets its full expression in Christ.²¹ Rahner believed God's self-communication makes his own self the innermost constitutive element of the human person; this is the mystery of the Spirit. "God communicates himself in the Holy Spirit to every person as the innermost center of his existence."²² God can only be known as indefinable. Rahner also believed, as I do, that God is the supreme mystery and supreme person!²³

John Hick plays a major role in Christology. Hick, the most noted and hotly debated defender of religious pluralism, has gleaned many insights from Asia through his extensive travels and short-term teaching stints in India and elsewhere. After his dramatic conversion, he has become the leading spokesperson for a universalist, mythical Christology and he has an extremely pluralistic theology of religions.²⁴ Hick and his peers published an article in 1970 entitled "The Reconstruction of Christian Belief for Today and Tomorrow."²⁵ They questioned the literal meaning of traditional Christian beliefs. This manifesto also meant a new approach to Christology, for most of the tenets had to do with Christ, such as: Divine revelation, Creation ex nihilo, Substitutionary death of

²¹ Paul D. Molnar, *Incarnation and Resurrection: Toward a Contemporary Understanding* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 2007), 68-77.

²² Kärkkäinen, *Christology: a Global Introduction*, 140-141.

²³ *Ibid.*, 142.

²⁴ *Ibid.*, 179.

²⁵ John Hick, "The Reconstruction of Christian Belief for Today and Tomorrow: 2," *Theology* 73, (September 1970): 339.

Christ, Virgin birth, Miracles of Christ, Resurrection, Need for new birth to be saved, No other chance after death, Hell and heaven²⁶

Yet, there is still the claim that Hick made, “that Jesus was God the Son incarnate is not literally true, since it has no literal meaning, but it is an application to Jesus of a mythical concept whose function is analogous to that of the notion of divine sonship ascribed in the ancient world to a king.”²⁷

Notwithstanding the tension, there is an agreement on both sides that the incarnation represents God’s willing “involvement in human life. Thus, in acting within human history...God is present with us in the flow of time...human life and history is important to God, who is at all times ‘Immanuel’, God with us.”²⁸

Philosopher Alfred Whitehead was a great mathematician and developed process thoughts. He wrote *Process and Reality* in 1957, which identified the main approach of process thought. One of the leading ideas is the contingency of all things. Process thought applies the idea of preceding causes and succeeding consequences.²⁹ Whitehead had a very interesting take on process theology, stating, “Process theology, has developed its own language. The most important concept is ‘actual entity’ or ‘occasion of experience.’ Everything in the universe, from God to the smallest, is an entity. These entities have two sides: mental and physical.”³⁰

²⁶ Kärkkäinen, *Christology: a Global Introduction*, 181-182.

²⁷ John Hick, ed., *The Myth of God Incarnate* (London: SCM Press, 1977), 178, quoted in Paul Molnar, *Incarnation and Resurrection: Toward a Contemporary Understanding* (Grand Rapids, MI: William B. Eerdmans, 2007), 249.

²⁸ *Ibid.*, 9.

²⁹ Kärkkäinen, *Christology: a Global Introduction*, 189.

³⁰ *Ibid.*, 190.

Whitehead's theory also said that God is dipolar. He believed that God consists of a "primordial" and a "consequent" dimension. The primordial dimension (non-temporal or mental) refers to God's grasp of all possibilities. This dimension of God is the principle of the process of the world with an infinite range of possibilities.³¹ Whitefield also spoke of God's interpretation of the world, stating, "The consequent pole in God is 'God's feeling of the world,' 'a fullness of physical feeling': God is the fellow sufferer who understands. God is the repository of each occasion, but also adds to God's experience. Thus, God exists in genuine, dynamic interaction with the world."³²

Nevertheless, the scriptures still say that "...we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who in every respect has been tested as we are, yet without sin."³³ To this point Ellen G. White added, "The law requires righteousness – a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to earth as man, lived a holy life, and developed a perfect character. These he offers as a free gift to all who will receive them. His life stands for the life of men."³⁴

In Pannenberg's book *What Is Truth?*. In Pannenberg's states at the beginning of his career, "The question about the truth of the Christian message has to do with whether I can still disclose to us today the unity of the reality in which we live."³⁵ Pannenberg has a very powerful statement concerning Christology. He believed theology is God-centered

³¹ Kärkkäinen, *Christology: a Global Introduction* , 190.

³² Ibid.

³³ Hebrews 4:15 (NRSV).

³⁴ Ellen G. White, *The Desire of Ages*, Gift ed. (Nampa, ID: Pacific Press Pub Assn, 1982), 762.

³⁵ Wolfhart Pannenberg, "What Is Truth?" in vol. 2 of *Basic Questions in Theology*, (Philadelphia, PA: Fortress, 1971), 1.

and focuses on showing the ability of the Christian belief in God to illuminate the human experience of the world. His theology is also firmly anchored in anthropology, the doctrine of humanity.³⁶ Pannenberg wrote *Systematic Theology, Volume 2*, and in it revealed some exciting discoveries. He developed his Christology in three parts, parallel to how Christology has most often been done in systematic treatments. Specifically, 1) He considered Jesus' relationship to humanity, 2) support for divinity and 3) role in salvation under the rubric of reconciliation. Yet his treatment of these traditional Christological loci is unique and betrays *his* distinctive approach to theology.³⁷

As a human, God, in Christ, is subject to the physical limits of human flesh. Jesus would get tired, become hungry, catch a virus or cold and feel the effects of eating too much. God also become subject to mortality.³⁸ From the very beginning of his earthly life, Jesus would be under the constant threat of physical harm and even death.

The mystery of His birth, earthly life and uncommon death is beyond compare. However, the greatest confusion still rests in the words of his earthly mother Mary when she asked, "How can this be, since I am a virgin?" Nevertheless, the majestic God of glory identifies with this young maiden; and since God has chosen her, she humbly accepts, saying, "Here am I, the servant of the Lord; let it be with me according to your word." The study of Christology is an amazing study. The birth, life and uncommon death of Jesus have redeemed us from sin today. Without His succession of life and death, we as believers would not be free from sin.

³⁶ Kärkkäinen, *Christology: a Global Introduction*, 156-157.

³⁷ Ibid., 157.

³⁸ Ibid.

CHAPTER FIVE

THEORETICAL FOUNDATIONS

Leadership as servant hood is critical to training associate ministers. Perhaps the most important leadership quality that one can learn from the leadership of Jesus was that He taught and personified leadership as service. Jesus' model of servant leadership expressed itself by His complete submission to God. Christ was completely submissive to the Father, even though His obedient submissions would lead Him to a Roman cross. True servant leadership is marked by a submissive attitude. Jesus said, "If anyone would come after me, he must deny himself and take up his cross and follow me" (Matthew 16:24). Although one's sinful nature recoils at the idea of submitting to God and to others, it is the hallmark of true servant leadership. As Gene Wilkes observed, "You will never become a servant leader until you first become servant to the Leaders."¹

Associate Ministers must learn the first lesson of leadership which is servant leadership. The term 'servant' speaks of low respect and low honor. Most leaders are not particularly attracted to such a low-status.² It has an unattractive ring to individuals who are doing everything they can to climb to the top; however, when Jesus used the term, 'servant' became a synonym for 'greatness' when James and John approached Him with a special request. James and John requested to sit next to Jesus when He

¹ C. Gene Wilkes, *Jesus On Leadership* (Wheaton, IL: Tyndale House Publishers, Inc., 1998), 22.

² Ibid., 110.

entered into His kingdom. The other disciples became extremely angry about this request. Essentially, all the disciples had a misconception about leadership. The disciples misunderstood leadership as a position. Jesus corrected them when He said: You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many (Mark 10:42-45).³

The disciples were very familiar with how the Romans “lord it over them.” To lord it over someone means that someone takes on absolute power. Suddenly an individual takes the role of a master while everyone else is subject to the master. The phrase, “lord it over them” denotes domination and oppression.⁴ This style of leadership was common in the first century. Rome controlled Palestine, and everyone was subject to the Roman authorities. Jesus wanted the disciples to have a servant’s heart. Yet the world and the church is full of men like James and John, go-getters and status-seekers, hungry for honor and prestige, measuring life by achievement, and everlasting dreams of success. They are aggressively ambitious for themselves. This whole mentality is incompatible with the way of the cross.⁵ Associate ministers lack an understanding of servant leadership and unfortunately think that “Lording over others” equates to leadership. Many associates understand leadership and practice leadership, and want to become great leaders. However, training is an essential part of this process. Associate ministers often

³ Wilkes, *Jesus On Leadership*, 110.

⁴ Grassmick, *Mark*, 153.

⁵ Stott, *The Cross of Christ*, 286-287.

lack training. Therefore, the lack of training can produce unhappiness, a unfulfillment and confusion in the church. The role the associate ministers play in the state and the growth of the church is vital. The training for ministers in the church becomes illusive and obsolete when it's not an ongoing component of leadership development. The objective of this paper is to combine the practical with the theoretical as noted in the title, *A Manual to Train and Equip Associate Ministers in Preparation for Effective Ministry*.

Most ministers are in need of training according to the author of, *Help, I'm an Associate Minister!* Preachers need the maturation that comes from serving with or under another pastor, before leading their own congregation. Pastors treat associates as flunkies. Congregations neglect the vital role associate ministers play. Members view associates as step-parents, substitute teachers, or “garbage-time” bench riders. It can be discouraging.⁶ These terms and the lack of training can be minimized. The time as an associate minister can be an affirmation of the ministerial call, a time of spiritual development, and a fruitful season of Christian service. Training can maximize the role of an associate minister in many ways, including:⁷

- Seeking the clarity of your calling
- Preparing to preach/teach
- Learning everything you can
- Be proactive about your growth
- Be loyal to your pastor
- Have a servant's spirit
- Keep your ego in check

⁶ Charles, *Help, I'm an Associate Minister!*, H. B. Charles Jr.

⁷ Ibid.

- Do not usurp authority
- Wait your turn and leave when it's time to leave.⁸

Seeking the clarity of your calling is vital because if associate ministers are unsure that God has selected you, it becomes increasingly difficult for you to lead others. Clarity of your calling can lead to completion of your journey and walking in your purpose. Once you are sure of the calling and purpose, the journey becomes clear. Your purpose could be the Sunday school teacher, missionary work, or even Christian education. The clarity will bring joy, as well as happiness.

The next is preparing oneself for preaching and/or teaching. There is nothing worse than being called to minister either by invitation or unexpectedly, while not preparing to do the best job you can do. The Bible tells us in, 2 Timothy 2:15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth". The position that one is in makes it important to show forth knowledge, because you never know who will need that word at that given time.

Learning everything one can, is especially important to associates due to the nature of the call. The behind the scenes work can sometimes seem less important; however, God looks at the heart and the reward that one will receive will come from God. Therefore, one must be present at all times and act with a cheerful heart. Remember, once the call/purpose is known, the rest comes easy.

The next lesson to this phase of training is learning how to be proactive about the growth. The growth of any individual is essential to life. Associate Ministers must be intentional about their development. Don't be pulpit furniture. Don't be guilty of ministerial sloth, and don't wait for others to invest in you. Read. Study. Go to school.

⁸ Charles, Help, I'm an Associate Minister!, H. B. Charles Jr.

Attend ongoing training events. Seek out the pastor's counsel, guidance, and mentorship.⁹
 Look for ways to further one's education.

Associates sometimes are not as prompted to study as if preparing to teach/preach. Most of the congregants expect ministers to know all the answers; therefore, it is important that associate minister's study to show themselves approved. When members of the congregation cannot get to the pastor they look for the associates. Congregants, visitors and others frequently have questions they wish to ask the Pastor. When the Pastor is not readily available, they will seek answers from the associate. When associate ministers are not equipped to know the answers, it gives way to misdirection for the people. When people look to the associates for answers it sometimes poses a problem. Therefore, it is vital that associates stay equipped and prepared. This does not mean that they have to know all the answers, but it does mean being the leader brings about a certain rapport. Associate ministers should be avid readers and be prepared without being called to teach.

There is another critical element that is important to the process of growing, maturing and elevation. This is the process of always being loyal to the pastor. This does not mean to approve of him when they are not obeying God. This does mean following him, as he follows Christ. Honor him, even if you have more training or experience. Pray for him. Do whatever you can to help him. Be trustworthy. Keep private information confidential. Do not speak against the pastor to members. Do not listen to members speak against the pastor. Remember the Golden Rule (Matt. 7:12).¹⁰Therefore all things

⁹ Charles, Help, I'm an Associate Minister!, H. B. Charles Jr.

¹⁰ Ibid.

whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets". Keep in mind that they were called to pastor that ministry, at that time.

This one was very dear to my heart. The reason why I am so successful today was because of having my leader's heart. The paradox of Christian discipleship is that the one who leads must be a servant. This is the Christian way to leadership. We are servant-leaders. Serving as an associate minister can help develop a proper attitude toward Christian leadership. Be a servant.¹¹ All associate ministers should keep this scripture in mind (John 13:3-10). This scripture says,

³ Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;⁴ He riseth from supper, and laid aside his garments; and took a towel, and girded himself.⁵ After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.⁶ Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?⁷ Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.⁸ Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.⁹ Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.¹⁰ Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

Learning how to keep your ego in check is essential. The ego can lead to the hindrances of many things. Don't let compliments, encouragements, and opportunities go to your head. You may be a better preacher or leader than your pastor.¹² This is the ego. Regardless, there is a reason the Lord has placed the associate under the senior leaders, and it is not to compete with the pastor. Be humble. Be submissive.¹³ Learning to control the ego can take you further and provide greater opportunities down the road.

¹¹ Charles, Help, I'm an Associate Minister!, H. B. Charles Jr.

¹² Ibid.

¹³ Ibid.

Do not usurp authority, and presume authority that is not yours. Do what you are asked to do. Don't take liberties with the opportunities you are given. Don't let leaders or members pressure you to act impetuously. Don't make a golden calf, if the leader is away.¹⁴ Remember if something was not discussed, or understood one can still ask.

The waiting of your time (associate ministers) sometimes can appear to take forever. However, God has not forgotten about you. You have a burden to pastor. It has been your heart's desire for some time. You have done what you can to prepare yourself. But no doors have opened. You are stuck in God's waiting room. Don't get impatient. God knows who you are and where you are.¹⁵ God knows how to find you and God's timing is not always our timing.

Associate ministers should also know when to stay or leave their assignment. Leaving an assignment prematurely leads to trouble. God punishes being absent from one's position. It is like being AWOL like a soldier. At the same time, don't stay too long. Don't sit in neutral unnecessarily. Don't hide out from the true calling. Do not be a source of confusion or disunity.¹⁶ This will always remain as a difficult decision, especially when we fight the flesh. Therefore, it is very important to listen to God and have the exact timing, and know when to stay and when to leave.

Along with the position as associate minister comes the major responsibility of confidentiality. This task can become daunting due to the relationships with the laity. This means that, even though associate ministers are not necessarily paid staff, they are expected to live up to the standard of leadership in the local church body. It is important

¹⁴ Charles, Help, I'm an Associate Minister!, H. B. Charles Jr.

¹⁵ Ibid.

¹⁶ Ibid.

to remember that conversations with others in leadership should be kept confidential, even when they seem trivial. It is important to remember that even when we don't agree with decisions, we have a responsibility to be very careful about where we share and with whom we share our opinions. Unfortunately, many of us learn this important fact too late in our associate ministerial careers. People may want to know the inner workings of a circle, but sometimes it can come back to haunt you as gossip, even when you aren't intending to be mean-spirited.¹⁷

The next example of advice would be associate ministers are somewhat disappointed when they are not best friends or golf partners with the pastor. Just because they are considered a part of the pastor's inner circle does not give them the privilege to know him as such. Elevated leadership means that associates will support the pastor as deemed necessary; by pastoral/diaconal leadership, not the pastor's closest confidante. If you need friends, please go get some. There may be others the pastor sends to preach, leading worship, or serving as it relates to other important roles in the church. These roles should be assigned accordingly.¹⁸ Another important role of an associate minister was the understanding of their calling, as well as the state of the church and its needs. Pastors will sometimes push their associates into duties, by pure guilt and concern of duties or the lack of. When things go wrong, it is usually the pastor who receives the reports, especially the bad news.

Associate ministers should always be prepared to lead. There are opportunities that are not always given directly to ministers; thus these are preparations for leadership

¹⁷ Sean Hasker Palmer, "A Bit of Brotherly Advice", *Good Advice: From an Associate for an Associate Minister* (blog), January 4, 2013, accessed October 15, 2014, <http://abitofbrotherlyadvice.blogspot.com/>.

¹⁸ Ibid.

opportunities. Preparation comes from experience, and the saying goes preparation meets opportunity. Preparation can come from leading or being a part of different ministries in the church. These ministries could be as follows: music, youth, college, young adult, jail, nursing home, married, singles, ushers, dance, bible study, Sunday school, small groups, community outreach, prayer, seasoned saints, etc.¹⁹ It is very important for associates to learn all they can about every area in the ministry without the pastor directing them.

The last lesson that helps associate ministers prepare for their duties in the local church is understanding their boundaries. The boundary lesson is inclusive of the pastor. The pastor should not expect to call on associate ministers at any time of the day. There are many emergencies that can happen at a local church during the course of a day; however, if the associate minister is not employed by the church, boundaries must be in place. The other side of this is that the senior pastor should not always be at the call of associate ministers. Most senior pastors are full-time, but this does not make them available 24/7. Boundaries should be established early on in the pastoral relationship; thereby issues tend not to evolve.

John Maxwell, the leadership guru is and was having a remarkable influence on current church leaders. His research has yielded helpful results in the area of Christian leadership. My research on Maxwell's writings include: scripture, experience, multiple stories and self-esteem and positivism. The Four key factors emerged as I examined his writings. There were common themes and subjects noted as I reviewed and critiqued each resource.

¹⁹ Palmer, "A Bit of Brotherly Advice", *Good Advice: From an Associate for an Associate Minister*.

Maxwell's writings have a biblical nature and many scriptures were utilized and incorporated in his writings, which have a great influence on leaders. His books could be used for the purpose of training church leaders. Maxwell's writings help in gaining a better understanding of human relationships. Associate ministers performing most duties will have consistence human contact. This contact with humans would be the first initial training for the ministers. Without relationship training associate ministers would have a difficult time in building rapport.²⁰

Let us discuss the state of the church. The information can increase or decrease a positive outcome as relate to the associate minister's duties. The associate ministers in the church, as well as the church should be a willing people and at least a willing leader. The leader Moses was reluctant, but eventually he took the task. Associate ministers have to understand the dynamics of the church, as well as the leader's heart to succeed in any ministry.

The Church

Autopsy of a Deceased Church, by Thom S. Rainer stated some purposeful facts concerning a dying church. What are, then, some responses church leaders and members can have in their church if it is very sick? Again, Rainer offers four broad categories which are:

- The church must admit and confess its dire need.
- The church must pray for wisdom and strength to do whatever is necessary.

²⁰ Wayde I. Goodall, "Preventing Staff Infection —A Senior Pastor's View", *Enrichment Journal.ag.org*, accessed April 29, 2014, http://enrichmentjournal.ag.org/200503/200503_082_infection_sr.cfm.

- The church must be willing to change radically. (Decades of problems long-term)
- That change must lead to action and an outward focus.²¹

All of these are true of my context; however, I will expand on the church willing to change radically. When a church is dying the last thing the church desires is change, especially rapid change. This phenomenon makes the job of the pastor and associate pastors challenging. Frankly, this is usually the point of greatest resistance. The church has to change decades of cumulative problem behaviors in a very short time.²² Rainer believes that the above four categories are close to impossible for a church to turn around, therefore, it is important for the leader and associate ministers to be willing to work. This makes for a great start, and with the willing leadership in agreement; this makes for an easier, beginning transition.

The coordination of associate ministers and congregants can help the senior pastor quickly change the state of the church. The willingness helps the church see the urgency of the dying church and get into action. The quicker the senior pastor and associate ministers move toward radical change; the sooner the church can become healthy.²³ When trained and equipped associate ministers move into their rightful position, it can provide a dying church restoration; enabling associates to enhance the senior pastor as well as other leaders.

²¹ Thom S. Rainer, *Autopsy of a Deceased Church: 12 Ways to Keep Yours Alive*(Nashville, TN: B&H Books, 2014), 95.

²² Ibid.

²³ Ibid.

CHAPTER SIX

PROJECT ANALYSIS

The day could come when associate ministers become the spiritual leader, and, senior pastor, at a church. These individuals must have the proper guidance and training to be equipped and prepared to take on this awesome role. My observations allowed me to conclude that the associate ministers at Calvary were untrained, complacent and stagnant. They were a group of individuals that was provided with little to no weekly assignments and no duties outside of their assigned Sunday pulpit task, which has lead them to be ill-prepared to move to the next level. As a result of the observation, I developed a curriculum to revitalize the role of the associate minister and to provide these individuals with ongoing education, so that they may be prepared to advance in ministry.

I developed a model separated into three concurrent flows of activity: 1) qualitative analysis phase; 2) data analysis phase and 3) evaluation and conclusion analysis phase. I required several sessions to introduce this study, which took six weeks to accomplish.

I set out to address the need for associate ministers to be properly equipped with tools, resources and methodologies for their place in ministry. In working with the associate ministers, I was able to draw on my experiences as an associate minister. It was during this time frame that I observed the lack of preparation of the associate ministers

and their current inability to assume a senior pastoral role should it be offered to them, which led to my questioning the lack of preparation on the part of the associate ministers despite their desire and calling to pastor.

From December 4, 2014 to January 15, 2014, I began the task of equipping and training associate ministers at Calvary Baptist Church, so that they would continue to serve faithfully and continue to provide assistance to the senior pastor. This was a new experience for both myself and the participants. This was a chance to build the capacity on both sides in order for the organization to continue its current growth. The following forms were distributed and filled out by the group: consent to participate, schedule, and project rules (Appendix A).

I established a test group of eight individuals. In order to get a sense of the demographics of the group, the research administered a survey that would allow me to construct a descriptive profile of the typical minister at Calvary Baptist Church. The demographic survey was administered to the participants upon their agreement to participate in my dissertation research (Appendix B). The outcome of the descriptive survey is stated in (Appendix C).

The system of investigation utilized to develop the *Manual to Equip and Train Associate Ministers* was part process, that included a pre-assessment, post-assessment, training workshops and observation. This multi-pronged approach allowed me to insure that the data collected for the project was un-tainted. The schedule for data collection began on December 4, 2014. At this initial session, I set the stage for the program. I provided the participants with a team introduction, an overview of the project proposal, a schedule for the sessions and ground rules for the sessions.

The ground rules for the sessions were set forth as follows:

✓ I would like everyone to participate.
✓ There will be no right or wrong answers. Every person's experience and opinions are important. Speak whether you agree or disagree. I want to hear a wide range of opinions.
✓ What is said in this room stays here. I want everyone to feel comfortable sharing when sensitive issues come up.
✓ I will be tape recording the group. I want to capture everything you say. I will not identify anyone in my research. You will remain anonymous.

Additionally, I shared information about my spiritual journey both personally and professionally that led to the foundation for this project. In return, each participant completed a consent form in order to participate in the research project, as well as the completion of a pre-assessment questionnaire and results (Appendix D & E). As a result of the session, I requested that each participant return to the next session with a spiritual autobiography (Appendix L).

At session number two, I prepared and implemented a workshop titled, "*Know Your Heart.*" At this session, I spent time with the former senior pastor of Calvary Baptist Church, Rev. Dr. Albert P. Rowe. The purpose of the session was to get to know the heart of a true leader. Rev. Dr. Albert P. Rowe was chosen because of his forty-five years of pastoral history at Calvary Baptist Church, as well as the roles and/or positions he has held within the Paterson, NJ community. During this session, I had the participants complete a spiritual gifting survey, Spiritual Gifting Inventory (Appendix I).

“Knitting Your Heart” was the title of session three’s workshop. I was attempting to get to the heart of the reason why the participants chose ministry as their walk in life. At this session, I requested that each participant complete a leadership quality self-assessment and results (Appendix G).

The fourth session allowed me to begin to implement “Do you have the Heart of your Leader?” This session was inclusive understanding that the heart of a leader is more important than any other characteristic.

Here are 5 qualities to seek in the heart of a leader:

Imagination This came from God, but I believe God has equipped all of us with the ability to dream. It may not be prophetic in nature, but we can seek and find the big picture if we are looking for it.
Integrity –The leader’s heart must continually seek what is right and good. People are watching and even the perception of evil can ruin a good leader. The heart of a leader must be above reproach.
Investment - The heart of a leader must be willing to sacrifice his or her own agenda for the agenda of others.
Intentionality –Joseph was confident God had a plan for his life, so he refused to be distracted by things of lesser value.
Innovation –Joseph conserved the resources he had to accommodate the days of plenty and the days of few. ¹

The Fourth session also gave me the opportunity to implement some of the things that I learned about the participants since the beginning of this research. At this session, I discussed three different kinds of leaders: directional, administrative and pastoral. I explained the differences and commonalities between the three different types of leaders. I allowed each participant to choose the type of leader that they believed themselves to be. This session was also composed of the following assessments filled out by the participants: Leadership Quality Assessment, Leadership Quality, Self Survey, and

¹ Ron Edmondson, “5 Aspects of the Heart of a Leader”, Ron Edmondson.com, February 20, 2012, accessed September 18, 2014, <http://www.ronedmondson.com/2012/02/5-aspects-of-the-heart-of-a-leader.html>.

Scriptural References. (Appendix F, G and H) The session was closed out with questions and answers. This was intentionally orchestrated to determine if the correct information was taught and received from the group.

At the fifth session, I conducted a workshop with the participants titled “*Creating and Developing a Workflow with your Pastor.*” During the workshop, each participant completed an evaluation of each training session. (Appendix H) I used the collected data and shared the research results with each participant. I was able to share with them the type of leader, based on their responses to the pre-assessment survey and the leadership quality self-assessment. The participants were provided with an opportunity to pose questions. At the conclusion of the session, I requested each participant to complete a post-assessment (Appendix J).

The sixth session was utilized as a wrap-up session. I was able to provide an updated results review, which incorporated the results of the post-assessment. (Appendix K) Again, I answered any questions posed by the participants. Lastly, the group celebrated the conclusion of the training sessions and the research module.

Pre-assessment Questionnaire (Leadership Style Awareness)

I conducted a pre-assessment of the associate ministers at the initial session, on December 4, 2014. The goal of the pre-assessment questionnaire was to determine the participants’ awareness of the need for mentorship in their role as an associate minister, their awareness of the roles and responsibilities of associate ministers and their connection to their pastor and church home. The results of the pre-assessment

questionnaire enabled me to develop a baseline for this research, as well as the training sessions.

The pre-assessment questionnaire was completed by eight participants. The results from the pre-assessment questionnaire were entered into survey monkey. The survey monkey tool analyzed the results and provided a summary of the responses.

Training Workshops Overview

I conducted workshops to provide instruction to the associate ministers. The workshop sessions were conducted during the six weeks of the project period. The second workshop session themed “*Knowing Your Heart.*” The session was two-hours in length. Prior to the session, I discussed with Rev. Dr. Albert P. Rowe the Spiritual Gifts Inventory. As a result, Rev. Rowe came to the session to discuss the topic of spiritual gifts. At the beginning of the session, I reviewed with Rev. Rowe the importance of spiritual gifts and their importance in ministry. Rev. Rowe shared with the group that it is important to know what spiritual gifts are not, but it is more important to know what spiritual gifts are. During the session, Rev. Rowe and I explored exactly what the manifestations of the Holy Spirit are:

1. **Spiritual Gifts are Uninvited Blessings from God.** They are special powers given by God. 1 Corinthians 12:11 states, God’s various gifts are handed out everywhere; but they all originate in God’s Spirit. In I Corinthians 13:4-5, we learn they are uninvited grace by God.
2. **Spiritual Gifts are Job Descriptions.** The purpose of the church is to work so that the whole world may be whole-saved. We are told in 2 Corinthians 5:18-20, they are special ministries given to the members of the church for power and success in mission.

Without knowledge of spiritual gifts, the church will be tossed to and fro as found in Ephesians 4:14.

3. Spiritual Gifts are Means of Discovering God's Will. Can you think of anything more joyous and meaningful than discovering God's will in your life? In Romans 12:2, Paul says that the purpose of our gifts is to "prove what the will of God is; What is good and acceptable and perfect." Nothing is more confusing and disheartening than attempting to serve without God's will, calling and empowerment. In Romans 11:29, we learn that discovering God's will make unity and purpose in all forms of serving.

4. Spiritual Gifts are Guarantees of Effective Service. To be an effective church, we need to know our interdependence and work together by sustaining fellowship and outreach ministries by the proper use of gifts.

5. Spiritual Gifts Are Means to Efficient Service by Recognition. This means to be efficient and to know when, where and how to do the right thing. We can do the right thing in the wrong way. We can have the right people in the wrong place. We need to achieve efficiency in gifts management.

6. Spiritual Gifts are the Revealed Presence of the Living Christ. Paul describes the church as the Body of Christ. He also speaks of God's Spirit residing in the individual members who make up the body. This is a mystery, but true. The flesh and spirit of each member is the temple of God's dwelling. The church, therefore, takes on the personality of Christ as all members interact with love and compassion. (Ephesians 4:11-16)

After reviewing the manifestations of spiritual gifts with Rev. Rowe, I was able to have the former senior pastor of Calvary Baptist Church conduct a Spiritual Gifting Survey.

Results of Spiritual Gifting Inventory

Score Total	Gift
29	Proclamation
22	Servant hood
38	Teaching the Faith
31	Encouragement
27	Generosity
37	Nurturing Leadership
Score Total	Gift
21	Mercy
27	Wisdom
31	Knowing
36	Faith
25	Healings
30	Miracles
27	Discernment
27	Tongues
9	Interpretation of Tongues
20	Apostleship
19	Helping
36	Visionary and Managing Leadership
33	Evangelism
29	Shepherding

In interpreting the results of the spiritual gifts survey, I reminded the participants about the general principles that they were to keep in mind:

- ✓ Although the scoring range for each gift is 0 to 40, your highest scores in relationship to all of your scores are most important, not how high your scores are in general.
- ✓ Scoring low in a gift does not mean that you are totally lacking in that area. Rather, it means that you are not spiritually gifted in that area, which is different.
- ✓ Scoring low in a gift area does not absolve you of responsibility to act when called upon to function in that area.

Based on Rev. Rowe's highest scores, his gift clusters- areas where the Holy Spirit has endowed him with special capabilities that he is passionate in using- were defined as follows:

Gift	Clusters
Score	38 - Teaching the Faith
Score	37 - Nurturing the Leadership
Score	36 - Visionary and Managing Leadership
Score	36 - Faith

The Third session allowed me to conduct a workshop focused on workflow. I felt that it was important to instill in the role of associate minister the responsibility of having a proper exchange with the senior pastor around their areas of responsibility. At the conclusion of the workshop, I requested that each participant complete an evaluation of the workshop.

Evaluation Results

In response to question #1, was the lesson beneficial to their development, 100% of the participants responded affirmatively.
In response to question #2, did you have an attitudinal change as it relates to this lesson, 50% responded affirmatively, while 50% responded negatively.
In response to question #3, did you find the information helpful, 100% responded affirmatively.

The participants also provided comments as part of their evaluation:

✓ I do believe one area the church ministries as a whole should work on is communication. (Don't voice your complaints to someone who does not have the authority to solve it)
✓ The information was helpful, because I understand my role as a minister in training.

✓ Pastor is the head, sent by GOD to give us the wisdom and guidance to follow the word. As a minister in training, we must be able to speak the same and understand the vision.
✓ The workshop re-emphasized the importance of mentoring.
✓ The role of developing leaders should identify and begin mentoring their replacement.
✓ Yes. The information will help me know how to build a proper relationship with my pastor in ministry.
✓ Yes. The role of the pastor is to lead us and teach us to be great leaders in the Lord, in which it helps us to lead others in the way of the Lord.
✓ Yes! All of the things are true. I do believe that we should follow each and every question as a rule or a yes.
✓ Yes! Because I believe that he (you) are a true Man of God. I know that you sat that you are the developer. I know that God has sent you back to me to use all of my talents, so I can do the will of God. I have been told that I was born to do this (pastoral ministry).
✓ Yes! All of the facts were given. You can use it for the ministry.
✓ Yes. All of the facts were given. You can use it for the ministry.

In the fourth session, I provided an overview of the three types of leaders. There are three types of leaders that are evident in a church organization: directional leader, administrative leader or a pastoral leader. I went on to provide the participants with a description of the qualities and skills of each type of leader.

Directional leaders are leaders that identify where the church is going. These individuals lead the whole. They excel at assessing and adapting to environmental changes within the organization. These individuals set the direction and vision that others will follow. In addition, a directional leader institutes or implements the vision. This type of leader is great at motivating people to work toward common goals. The directional leader is defined as an individual whose leadership style is unrecognized and underappreciated. This is a leadership style that cannot be taught or learned. Directional leaders are able to make decisions at key trigger points in an organization's history. These types of leaders are most effective at decision time and are helpful during the time

leading up to a decision, because they can ask the right types of questions to help frame your thinking. These individuals shine and emerge at decision-making time. A directional leader exhibits the following spiritual gifts, combined with others: leadership, apostle, faith, knowledge and wisdom.

Administrative leaders are leaders that set forth the brain center of the organization. This style of leader is a thinker. This individual excels at organizing and deploying people and resources. These individuals organize the whole. They adjust ministries to the demands of complexity. These individuals provide detailed planning of programs and budgeting for the organization. They initiate the plan. This style of leader is great at maintaining order and creating functional systems. They get things done. This type of leader will have a role that includes talking and communicating, managing information, performing specific tasks and ensuring the people that they work with will remain effective and let them know precisely what they have to do to remain effective. An administrative leader exhibits the following spiritual gifts, combined with others: leadership, administration, helping/serving, faith, knowledge and wisdom.

Pastoral leaders are leaders that are touchy-feely individuals of the organization. This type of leader excels at reaching, teaching and caring for the people within the ministry. These individuals are reaching, teaching and caring amongst the whole. They gather people at the grassroots and enable them to provide constructive feedback. These individuals are putting the ministry plan developed by the administrative and directional leaders into action with the people. They help people adapt to change. They help people participate according to their areas of strengths and/or their gift areas. These individuals see the big picture, but bring the big picture down to the reality where people live and

serve. Pastoral leaders are servant leaders. In 1998, an article entitled “*A Theology of Christian Ministry*” set forth an understanding of servant leadership. “Servant leaders are called both to care and share generously in the life of the people of God in a specific time and place and to teach, exhort and equip the people of God for their ministries in the church and in the world.” A pastoral leader exhibits the following spiritual gifts, combined with others: leadership, evangelist, teacher, mercy, prophecy, encouragement/exhortation, helping/serving, shepherd/pastor, faith, knowledge and wisdom.

After explaining to the participants the qualities associated with the three different types of leaders, I provided each participant with a sheet that detailed the qualities associated with the same. I requested that each participant review the worksheet provided and self-identify him or herself with a kind of leader. I provided the participants with fifteen minutes to complete the activity. Upon completion of the activity, I collected each of the worksheets completed. There were six surveys completed. Based on his review of the worksheets, the following results were observed:

Type of Leader	Total Identified
Administrative Leader	3 individuals
Directional Leader	2 individuals
Pastoral Leader	3 individuals

Leadership Quality Self-assessment

During the fifth session, I was attempting to get to the heart of the reason why the participants chose ministry as their walk in life. At this session, I requested each participant to complete a leadership quality self-assessment. The qualities of leaders are derived principally from Acts 6:1-8; 1 Timothy 3:1-14 and Titus 1:6-12, which

summarizes God's qualifications for church leadership. Based on Acts 6:1-8, the qualities of a leader are members of a local church, have a good reputation, full of the spirit, full of wisdom, full of faith, responsible, recognized servant to others, have the approval of your spiritual leadership and commissioned/directed by leadership. 1 Timothy 3:1-14 sets forth the qualities of a leader as being persons of dignity/worthy of respect, consistently truthful and sincere, sober and honest, not greedy, grounded in and formed by scriptures in intellect/conscience/character, proven as faithful, responsible, submissive/"tested", have spouses meriting respect/not gossips, nor intemperate, exemplary in marriage, exemplary in parenting and exemplary in managing one's household. Lastly, Titus 1:6-12 sets forth the qualities of a leader as being blameless/holy, monogamous in marriage/faithful to spouse, having successfully disciplined his children, not domineering in leadership style, patient and calm, sober, gentle, honest, hospitable, passionate about godly values/ideals, self-controlled and disciplined and having the ability to teach and defend the basic tenets of the Christian faith.

The researcher had each participant complete the leadership quality self-assessment. A total of eight assessment forms was collected. Following the session, I reviewed the assessment forms and tallied the scores if the participants had not done so. After the initial review, I made note of the scores of each one of the participants.

Self Assessment Form Results

Two participants scored 182 points on the leadership quality self-assessment.
Another participant scored 186 points.
One participant scored, 217 points.
Another participant scored 164 points.

With the final two participants scored, 203 points.
There was one participant that scored 240 points.

Post-assessment Questionnaire (Leadership style awareness)

I conducted a post-assessment of the associate ministers during the fifth session, which was held on January 9, 2015. The goal of the post-assessment questionnaire was to determine the success of the sessions geared at equipping and training associate ministers. The results of the post-assessment questionnaire enabled me to determine the effectiveness of the program and I set forth to create, as well as to prove the initial hypothesis.

The post-assessment questionnaire was completed by eight participants. The results from the post-assessment questionnaire were entered into survey monkey. As a result of entering the data into this tool, the system was able to analyze the results and I provided a summary of the responses.

PROJECT ANALYSIS

The focus of this section is to review my own evaluation of this ministry model and present an evaluation of my work with associate ministers at Calvary Baptist Church. I prayed continuously throughout this project for strength and guidance as I developed “*A Manual to Equip and Train Associate Ministers for Ministry.*” The ministry model was based on interviews, pre-and post-assessments/questionnaires, observation and evaluations. The ministry model was intended to encourage and build the

capacity of associate ministers to take on a greater role within the ministry, in order to equip them to become senior pastors.

This training model provided an opportunity to improve the way in which associate ministers were trained. I saw a more proactive role in which associate ministers assisted the senior pastor in ministry, as well as the manner in which they built their own capacity to move forward in ministry. This would be a transformative way for associate ministers to approach their role within the church, as the normal way and wait on the senior pastor to decide if they were worthy of capacity-building and while awaiting their assignment from the senior pastor.

I would like to point out that when I first began to work on this project I did not realize the magnitude. It was my belief that whoever read my work would have their suggestions based on the findings; however, I trusted that the project would form a backdrop on which to build.

APPENDIX A

CONSENT TO PARTICIPATE, SCHEDULE, PROJECT RULES

A Manual to Train and Equip Associate Ministers In Preparation for Effective Ministry

Consent to Participate in Focus Group Study for The Dissertational Research of Randall Lassiter

The purpose of the Focus Group and the nature of the research have been explained to me.

I consent to take part in a focus group about my experiences and suggestions regarding Effective Minister Training.

I also consent to be tape-recorded during this process.

None of my experiences or thoughts will be shared anyone with outside of the Randall Lassiter Research Team (R.L.R.T.) unless all personally identifying information is removed first. The information that I provide during the focus group will be grouped with answers from other people so that I cannot be identified.

I understand that all materials generated throughout this process, including, but not limited to, oral responses, audio recordings, video recordings, photographs and notes will become the sole property of Randall Lassiter.

_____	<u>December 4, 2014</u>
Please Print Your Name	Date

Please Sign Your Name

_____	<u>December 4, 2014</u>
Witness Signature	Date

A Manual to Train and Equip Associate Ministers In Preparation for Effective Ministry

Focus Group Schedule

December 4, 2014

Session 1 – Setting the Stage

Abstract – Introduction (Team Introduction R.L.R.T.), Overview, Project Proposal, Overview of Theoretical, and Biblical Housekeeping – Consent to Participate, Group Rules, Schedule

Task: Participant Questionnaire, Group Assignments, Responsibilities, and Pre-Test
Assignment: Spiritual Autobiography

December 11, 2014

Session 2 – The Overview

Function and Form –Knowing Your Heart

Task: Spiritual Gifting, Rev. Dr. Albert Rowe

Group/Task – Spiritual Gifting Survey (Spiritual Gifts Inventory)

December 18, 2014

Session 3 – The Core Part I

Function and Form – Knitting Your Heart

Task: Spiritual Gifting, Rev. Dr. Albert Rowe

Group/Task – Spiritual Gifting Inventory and Leadership Quality Self-Assessment-Part I

January 8, 2014

Session 4 – The Core Part II

Task: Do You Know Your Leaders' Heart, Pastor Randall Lassiter

Group – Leadership Quality Self-Assessment, Leadership Quality Self Survey, Scriptural References

January 14, 2015

Session 5 – The Core Part III

Function: Creating A Developing a Workflow with Your Pastor, Pastor Randall Lassiter,

Task: Evaluation Form

Group: Post-Test, Questions and Answers

January 15, 2015

Session 6 – Finale

Function: Wrap-Up

Task: Wrap-Up, Post Assessments Results Review

Group: Celebration, Questions and Answers

Focus Group Introduction and Ground Rules

Welcome

Thanks for agreeing to be part of the focus group. I appreciate your willingness to participate.

Purpose of Focus Group

The reason I am conducting this focus group is to gather information for my doctoral dissertation. I need your input and want you to share your honest and open thoughts with me.

Ground Rules:

1. I would like everyone to participate.
2. There will be no right or wrong answers. Every person's experiences and opinions are important. Speak up whether you agree or disagree. I want to hear a wide range of opinions.
3. What is said in this room stays here. I want folks to feel comfortable sharing when sensitive issues come up.
4. I will be recording the group. I want to capture everything you have to say. I will not identify anyone by name in my research. You will remain anonymous.

Please Print Your Name

Date

Please Sign Your Name

APPENDIX B

PARTICIPANT QUESTIONNAIRE

A Manual to Train and Equip Associate Ministers in Preparation for Effective Ministry

Randall Lassiter - Dissertation Research

*The questions below are to collect data that will allow us to construct a descriptive
profile of a typical minister of Calvary Baptist Church (CBC)*

1. Age

- a. 5 – 19 years
- b. 20 – 27 years
- c. 28 – 35 years
- d. 36 – 45 years
- e. 46 – 55 years
- f. 56 - 67 years
- g. 68 – 78 years
- h. 79 - + years

2. Highest Level of Education Completed

- a. Some High School
- b. High School Graduate
- c. Some College
- d. Bachelors Degree
- e. Some Graduate Study
- f. Masters Degree
- g. Doctorate Degree

3. Gender

- a. Male
- b. Female

4. Income

- a. \$5,000 - \$20,000
- b. \$21,000 – 30,000
- c. \$31,000 - \$45,000
- d. \$46,00 - \$60,000
- e. \$61,00 - \$90,000
- f. \$91,000 +

5. Years of Membership at CBC

- a. 0 – 5 years
- b. 6 – 10 years
- c. 11 – 15 years
- d. 16 – 20 years
- e. 21 – 25 years
- f. 26 – 30 years
- g. 31 + years

6. Number of family members who attend CBC _____

7. I am aware of CBC Mission Statement and its function in guiding the overall activities and leadership of the church.

- a. Strongly Agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly Disagree

8. I believe that all aspects of the mission statement have been carried out effectively up to this point in time.
 - a. Strongly Agree
 - b. Agree
 - c. Neutral
 - d. Disagree
 - e. Strongly Disagree

9. The selection of a new leader will require substantial changes to the mission statement.
 - a. Strongly Agree
 - b. Agree
 - c. Neutral
 - d. Disagree
 - e. Strongly Disagree

10. As a member in good standing, I will have sufficient input in the selection of a new leader.
 - a. Strongly Agree
 - b. Agree
 - c. Neutral
 - d. Disagree
 - e. Strongly Disagree

11. Is there a documented plan adopted by the church for the selection of a leader?
 - a. Yes
 - b. No

12. Does it benefit a church to have the senior pastor involved in the selection of a leader?

- a. Strongly Agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly Disagree

13. Does it benefit a church, to have existing church leaders involved in the selection of a leader?

- a. Strongly Agree
- b. Agree
- c. Neutral
- d. Disagree
- e. Strongly Disagree

APPENDIX C

PARTICIPANT QUESTIONNAIRE RESULTS

PARTICIPANTS RESPONSE RESULTS

Table One
Background

Question	Answers	
Q1: Age	a. 5-19 years	0 individuals
	b. 20-27 years	0 individuals
	c. 28-35 years	1 individual
	d. 36-45 years	1 individual
	e. 46-55 years	1 individual
	f. 56-67 years	3 individuals
	g. 68-78 years	1 individual
	h. 79-+ years	0 individuals
Q2: Highest Level of Education Completed	a. Some High School	0 individuals
	b. High School Graduate	0 individuals
	c. Some College	2 individuals
	d. Bachelor's Degree	1 individual
	e. Some Graduate Study	2 individuals
	f. Masters Degree	2 individuals
	g. Doctorate Degree	1 individual
Q3: Gender	a. Male	3 individuals
	b. Female	4 individuals

Q4: Income	a. \$5,000-\$20,000	0 individuals
	b. \$21,000-30,000	1 individual
	c. \$31,000-\$45,000	2 individuals
	d. \$46,000-\$60,000	1 individual
	e. \$61,000-\$90,000	1 individual
	f. \$91,000+	3 individuals
Q5: Years of Membership at CBC	a. 0-5 years	2 individuals
	b. 6-10 years	1 individual
	c. 11-15 years	0 individuals
	d. 16-20 years	2 individuals
	e. 21-25 years	0 individuals
	f. 26-30 years	0 individuals
	g. 31+ years	3 individuals
Q6: Number of family members who attend CBC	a. None	1 individual
	b. 1 family member	1 individual
	c. 2 member members	1 individual
	d. 3 family members	2 individuals
	e. 4 family members	1 individual
	f. 5 family members	1 individual
	g. 8 family members	1 individual
Q7: I am aware of the CBC Mission Statement and its function in the guiding the overall activities and leadership of the church	a. Strongly Agree	2 individuals
	b. Agree	5 individuals
	c. Neutral	1 individual
	d. Disagree	0 individuals
	e. Strongly Disagree	0 individuals

Q8: I believe that all aspects of the mission statement have been carried out effectively up to this point in time.

a. Strongly Agree	0 individuals
b. Agree	0 individuals
c. Neutral	4 individuals
d. Disagree	4 individuals
e. Strongly Disagree	0 individuals

Q9: The selection of a new minister will require substantial changes to the mission statement.

a. Strongly Agree	1 individual
b. Agree	0 individuals
c. Neutral	4 individuals
d. Disagree	3 individuals
e. Strongly Disagree	0 individuals

Q10: As a minister in good standing, I will have sufficient input in the selection of a new leader.

a. Strongly Agree	0 individuals
b. Agree	4 individuals
c. Neutral	2 individuals
d. Disagree	1 individual
e. Strongly Disagree	0 individuals

Q11: Is there a documented plan adopted by the church for the selection of a minister?

a. Yes	5 Individuals
b. No	3 individuals

Q12: Does it benefit a church to have the senior pastor involved in the selection of a minister?

a. Strongly Agree	5 individuals
b. Agree	3 individuals
c. Neutral	0 individuals
d. Disagree	0 individuals
e. Strongly Disagree	0 individuals

Q13: Does it benefit a church to have an existing minister involved in the selection of a leader?

a. Strongly Agree	2 individuals
b. Agree	6 individuals
c. Neutral	0 individuals
d. Disagree	0 individuals
e. Strongly Disagree	0 individuals

APPENDIX D
(PRE-ASSESSMENT)

Associate Minister**Pre-Assessment**

1. Would your Pastor be your primary mentor?
 - ☐ Yes
 - ☐ No
2. Would your Pastor be your Ministry Mentor?
 - ☐ Yes
 - ☐ No
3. Do you see your Pastor as God's Representative and Visionary of Calvary Baptist Church (CBC)?
 - ☐ Yes
 - ☐ No
4. Do you see your Church with your Pastor's Perspective?
 - ☐ Yes
 - ☐ No
5. Do you know your Pastor's Vision?
 - ☐ Yes
 - ☐ No
6. Do you have your Pastor's eyes and ears?
 - ☐ Yes
 - ☐ No
7. Do you focus on your Pastor's heart, as much as you focus on his mind?
 - ☐ Yes
 - ☐ No
8. Do you have a great spiritual, as well as a natural connection with your pastor?
 - ☐ Yes
 - ☐ No
9. Do you make time for your pastor and assigned church activities?
 - ☐ Yes
 - ☐ No

APPENDIX E
PRE-ASSESSMENT RESULTS

PRE-ASSESSMENT RESULTS

Question	Yes	No	Total Percentage
1	83.3%	16.67%	100%
2	83.3%	16.67%	100%
3	100%	0	100%
4	100%	0	100%
5	83.3%	16.67%	100%
6	100%	0	100%
7	100%	0	100%
8	100%	0	100%
9	100%	0	100%

APPENDIX F

Leadership Quality Self-Assessment

Leadership Quality Self-Assessment

The Scriptures list the qualities required of leaders in the church. In an effort to assess your suitability for leadership, please rate yourself according to the degree in which you believe that you demonstrate the attitudes, virtues, habits, and vices listed below by circling the number which most accurately describes your consistency.

<-----CONSISTENCY----->

none rarely moderately often always

1. Do you have a good reputation in your church as a mature Christian who speaks the truth in love?

1 2 3 4 5 6 7 8 9 10

2. Do you have a good reputation with non-Christians in your community (neighbors, friends, co-workers)?

1 2 3 4 5 6 7 8 9 10

3. (If married) Is your marriage solid & Christ-like? Are you actively avoiding sexual temptation & infidelity?

1 2 3 4 5 6 7 8 9 10

4. Do you have a bible-based lifestyle? Does it reflect temperance? Are you living what you profess?

1 2 3 4 5 6 7 8 9 10

5. Are you prudent and humble, realizing that all gifts are from God and apart from Christ you can do nothing?

1 2 3 4 5 6 7 8 9 10

6. Are you respected because of your Christian character?

1 2 3 4 5 6 7 8 9 10

7. Are you hospitable (i.e., exhibiting a love for strangers)?

1 2 3 4 5 6 7 8 9 10

8. Are you able to teach (i.e., understand and apply the Word of God)?

1 2 3 4 5 6 7 8 9 10

9. Are you sober? Do you abstain from getting intoxicated? Are you victorious over substance abuse?

1 2 3 4 5 6 7 8 9 10

10. Are you self-willed, bossy, or always have to be right and have your own way?

10 9 8 7 6 5 4 3 2 1

11. Do you lose your temper easily or harbor feelings of resentment?

10 9 8 7 6 5 4 3 2 1

12. Are you verbally or physically abusive towards others, particularly those in your family or under your authority?

10 9 8 7 6 5 4 3 2 1

13. Are you contentious? Do you purposely take the opposite point of view, stir up arguments, destroy unity?

10 9 8 7 6 5 4 3 2 1

14. Are you a gentle person, reflecting forbearance and kindness?

1 2 3 4 5 6 7 8 9 10

15. Are you free from the love of money? Do you tithe (give 10% of your income to your church)?

1 2 3 4 5 6 7 8 9 10

16. Are you able to manage your household? Do your spouse and children love and respect you?

1 2 3 4 5 6 7 8 9 10

17. Do you pursue after that which is good and right? Do you desire to associate yourself with truth, honor and integrity?

1 2 3 4 5 6 7 8 9 10

18. Are you just and able to make objective decisions and be openly honest in your relationships with other people?

1 2 3 4 5 6 7 8 9 10

19. Are you pursuing personal and practical holiness?

1 2 3 4 5 6 7 8 9 10

20. Are you in the process of continual growth in your Christian life, becoming more and more like Christ?

1 2 3 4 5 6 7 8 9 10

21. Are you considered to be “full of the Holy Spirit” by believing peers & the leaders in your church?

1 2 3 4 5 6 7 8 9 10

22. Are you considered to be “full of wisdom” by them?

1 2 3 4 5 6 7 8 9 10

23. Are you considered to be “full of faith” by them?

1 2 3 4 5 6 7 8 9 10

24. Are you considered to be dependable by them? Have you executed the tasks given you within the church?

1 2 3 4 5 6 7 8 9 10

25. Are you considered to be a willing servant by them?

1 2 3 4 5 6 7 8 9 10

26. Do you obey Gods' Word & your spiritual leaders?

1 2 3 4 5 6 7 8 9 10

27. Do you take the initiative to relieve your Pastor of non-ministry tasks? Do you help out your Pastor at church?

1 2 3 4 5 6 7 8 9 10

TOTAL SCORE_____¹

¹ "Leadership Quality Self-Assessment", ChurchPlantingWiki.com, accessed December 2, 2014, http://www.churchplantingwiki.com/index.php/wiki/Leadership_Quality_Self-Assessment/.

APPENDIX G

Leadership Quality, Self Survey, Scriptural References

Leadership Quality Self Survey, Scriptural References

Scriptural References for Survey Questions, The qualities listed above are derived principally from the texts below, which summarize God's qualifications for church leadership.

Acts 6:1-8 "Now at this time while the disciples were increasing in number, a complaint arose on the part of the Hellenistic Jews against the native Hebrews, because their widows were being overlooked in the daily serving of food. 2 And the twelve summoned the congregation of the disciples and said, "It is not desirable for us to neglect the word of God in order to serve tables. 3 "But select from among you brethren seven men of good reputation, full of the Spirit and (full) of wisdom, whom we may put in charge of this task. "But we will devote ourselves to prayer, and to the ministry of the word they chose Stephen, a man full of faith and of the Holy Spirit... the apostles... laid their hands on them [New American Standard Version]

1. Member of a local church
2. Good reputation
3. Full of the Spirit
4. Full of wisdom
5. Full of faith
6. Responsible
7. Recognized servant to others
8. Have the approval of your spiritual leadership
9. Commissioned/directed by leadership

1 Timothy 3:1-14 "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task. 2 Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own family well and see that his children obey him with proper respect. 5 (If anyone does not know how to manage his own family, how can he take care of God's church?) 6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. 7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap. 8 Deacons, likewise, are to be men worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. 9 They must keep hold of the deep truths of the faith with a clear conscience. 10 They must first be tested; and then if there is nothing against them, let them serve as deacons. 11 In the same way, their wives are to be women worthy of respect, not malicious talkers but temperate and trustworthy in everything.

12 A deacon must be the husband of but one wife and must manage his children and his household well.

1. Persons of dignity/worthy of respect
2. Consistently truthful & sincere
3. Sober and honest, not greedy
4. Grounded in & formed by Scriptures in intellect/conscience/character
5. Proven as faithful, responsible, submissive: tested”
6. Spouses meriting respect/not gossips, nor intemperate
7. Exemplary in marriage
8. Exemplary in parenting
9. Exemplary in managing one’s household

Titus 1:6-12 “An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. 7 Since an overseer is entrusted with God’s work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. 8 Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. 9 He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

1. Blameless/Holy: not currently/recently accusable for any gross sin or vice.
2. Monogamous in marriage; faithful to spouse
3. Has successfully disciplined his children.
4. Not Domineering in leadership style
5. Patient & calm
6. Sober
7. Gentle
8. Honest
9. Hospitable
10. Passionate about godly values, ideals.
11. Self-controlled & disciplined
12. Able to teach and defend basic tenets of the Christian faith.²

² Neil T. Anderson and Charles Mylander, *Setting Your Church Free: a Biblical Plan for Corporate Conflict Resolution* (Minneapolis, MN: Bethany House Publishers, 2014), 85-86.

APPENDIX H
EVALUATION SURVEY

A Manual to Train and Equip Associate Ministers In Preparation for Effective Ministry

Evaluation Survey

Sessions 1-6

Question	Yes	No
-----------------	------------	-----------

This Lesson was
beneficial to my
development?

Did you have an
attitudinal change as
it relates to this
lesson?

Do you find the
information helpful?

Will you use this in
your ministry now?

Can you clearly
articulate the role of
the Pastor and the
leadership under the
Pastor?

Please select the most appropriate response, and answer the questions below.

1. Do you find the information helpful? How?

2. Can you clearly articulate the role of the Pastor and the leadership under the Pastor?
Explain?

APPENDIX I
SPRITUAL GIFTING TEST

Spiritual Gifts Test

Respond to each statement below according to who you are, not who you would like to be or think you ought to be. How true are these statements of you? What has been your experience? To what degree do these statements reflect your usual tendencies? This survey has 96 questions and each is very important, so try not to miss out on any! When you're finished use the scoring sheet to see what your gifts are!

Respond to each statement according to the following scale:

0 = Not at all; Never

1 = Some of the time; once in a while

2 = Most of the time; usually true

3 = Consistently; definitely true

1. ____ I like to organize people, tasks, and events.
2. ____ I can readily distinguish between spiritual truth and error, good and evil.
3. ____ I communicate the gospel to others with clarity and effectiveness.
4. ____ I tend to see the potential in people.
5. ____ I find it natural and easy to trust God to answer my prayers.
6. ____ I give liberally and joyfully to people in financial need or to projects requiring support.
7. ____ I enjoy working behind the scenes to support the work of others.
8. ____ I am approached by people who want to know my perspective on a particular passage or biblical truth.
9. ____ I empathize with hurting people and desire to help in their healing process.
10. ____ I enjoy spending time nurturing and caring for others.
11. ____ I am able to communicate God's Word effectively.

12. ____ I am often sought out by others for advice about spiritual or personal matters.
13. ____ I am careful, thorough, and skilled at managing details.
14. ____ I frequently am able to judge a person's character based upon first impressions.
15. ____ I consistently look for opportunities to build relationships with non-Christians.
16. ____ I enjoy reassuring and strengthening those who are discouraged.
17. ____ I have confidence in God's continuing provision and help, even in difficult times.
18. ____ I give more than a tithe so that kingdom work can be accomplished.
19. ____ I enjoy doing routine tasks that support the ministry.
20. ____ I receive information from the Spirit that I did not acquire through natural means.
21. ____ I can patiently support those going through painful experiences as they try to stabilize their lives.
22. ____ I have compassion for wandering believers and want to protect them.
23. ____ I can spend time in study knowing that presenting truth will make a difference in the lives of people.
24. ____ I can often find simple, practical solutions in the midst of conflict or confusion.
25. ____ I can clarify goals and develop strategies or plans to accomplish them.
26. ____ I can see through phoniness or deceit before it is evident to others.

27. ____ I am effective at adapting the gospel message so that it connects with an individual's felt need.
28. ____ I give hope to others by directing them to the promises of God.
29. ____ I believe that God will help me to accomplish great things.
30. ____ I manage my money well in order to free more of it for giving.
31. ____ I willingly take on a variety of odd jobs around the church to meet the needs of others.
32. ____ I am committed, and schedule blocks of time for reading and studying scripture, to understand biblical truth fully and accurately.
33. ____ I enjoy helping people sometimes regarded as undeserving or beyond help.
34. ____ I like to provide guidance for the whole person – relationally, emotionally, spiritually, etc.
35. ____ I pay close attention to the words, phrases, and meaning of those who teach.
36. ____ I can easily select the most effective course of action from among several alternatives.
37. ____ I can identify and effectively use the resources needed to accomplish tasks.
38. ____ I tend to see rightness or wrongness in situations.
39. ____ I invite unbelievers to accept Christ as their Savior.
40. ____ I reassure those who need to take courageous action in their faith, family, or life.
41. ____ I trust God in circumstances where success cannot be guaranteed by human effort alone.

42. ____ I am challenged to limit my lifestyle in order to give away a higher percentage of my income.
43. ____ I see spiritual significance in doing practical tasks.
44. ____ I have insight or just know something to be true.
45. ____ I have great compassion for hurting people.
46. ____ I can faithfully provide long-term support and concern for others.
47. ____ I like to take a systematic approach to my study of the Bible.
48. ____ I can anticipate the likely consequences of an individual's or a group's action.
49. ____ I like to help organizations or groups become more efficient.
50. ____ I receive affirmation from others concerning the reliability of my insights or perceptions.
51. ____ I openly tell people that I am a Christian and want them to ask me about my faith.
52. ____ I strengthen those who are wavering in their faith.
53. ____ I am convinced of God's daily presence and action in my life.
54. ____ I like knowing that my financial support makes a real difference in the lives and ministries of God's people.
55. ____ I like to find small things that need to be done and often do them without being asked.
56. ____ I have suddenly known some things about others, but did not know how I knew them.

57. ____ I can look beyond a person's handicaps or problems to see a life that matters to God.
58. ____ I enjoy giving guidance and practical support to a small group of people.
59. ____ I can communicate scripture in ways that motivate others to study and want to learn more.
60. ____ I give practical advice to help others through complicated situations.
61. ____ I enjoy learning how organizations function.
62. ____ I can identify preaching, teaching, or communication which is not true to the Bible.
63. ____ I openly and confidently tell others what Christ has done for me?
64. ____ I like motivating others to take steps for spiritual growth.
65. ____ I am regularly challenging others to trust God.
66. ____ I give generously due to my commitment to stewardship.
67. ____ I feel comfortable being a helper, assisting others to do their job more effectively.
68. ____ I discover important biblical truths when reading or studying scripture which benefit others in the body of Christ.
69. ____ I enjoy bringing hope and joy to people living in difficult circumstances.
70. ____ I can gently restore wandering believers to faith and fellowship.
71. ____ I can present information and skills to others at a level that makes it easy for them to grasp and apply to their lives.
72. ____ I can apply scriptural truth that others regard as practical and helpful.

73. ____ I can visualize a coming event, anticipate potential problems, and develop backup plans.
74. ____ I can sense when demonic forces are at work in a person or situation.
75. ____ I seek opportunities to talk about spiritual matters with unbelievers.
76. ____ I am able to challenge or rebuke others in order to foster spiritual growth.
77. ____ I can move forward in spite of opposition or lack of support when I sense God's blessing on an undertaking.
78. ____ I believe I have been given an abundance of resources so that I may give more to the Lord's work.
79. ____ I readily and happily use my natural or learned skills to help wherever needed.
80. ____ I confidently share my knowledge and insights with others.
81. ____ I enjoy doing practical things for others who are in need.
82. ____ I enjoy patiently but firmly nurturing others in their development as believers.
83. ____ I enjoy explaining things to people so that they can grow spiritually and personally.
84. ____ I have insights into how to solve problems that others do not see.
85. ____ I set goals and manage people and resources effectively to accomplish them.
86. ____ I see most actions as right or wrong, and feel the need to correct the wrong.
87. ____ My conversations with non-believers usually leads to me telling them about my faith.
88. ____ I enjoy practical or topical teaching that I can apply to everyday life.

89. ____ I live with confidence because I know that God works daily in my life.
90. ____ I feel compelled to support missions with my money and time.
91. ____ I am excited and willing to serve others when I am needed to do so.
92. ____ I recognize cultural trends, teachings, or events which contradict biblical principles.
93. ____ I try to have a loving attitude and let others know that I care about them.
94. ____ I feel the need to protect others from doing the wrong things so they can grow stronger in their faith.
95. ____ When others misuse or misinterpret Scripture, I get upset.
96. ____ I am humbled when others seek my counsel.

Directions:

Add up each column and write your score next to the corresponding letter. Once you have done this you can check the key below to see what gift each letter represents.

Scoring Matrix

1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24
25	26	27	28	29	30	31	32	33	34	35	36
37	38	39	40	41	42	43	44	45	46	47	48
49	50	51	52	53	54	55	56	57	58	59	60
61	62	63	64	65	66	67	68	69	70	71	72
73	74	75	76	77	78	79	80	81	82	83	84
85	86	87	88	89	90	91	92	93	94	95	96

A____ B____ C____ D____ E____ F____ G____ H____ I____ J____ K____
L____

1. Administration/Ruling
2. Discernment
3. Evangelism
4. Exhortation
5. Faith
6. Giving
7. Helps/Serving/Ministering
8. Knowledge
9. Mercy
10. Pastor
11. Teaching
12. Wisdom

Spiritual Gift Definitions

Administration/Ruling

This is the spiritual gift where the Spirit enables certain Christians to organize, administrate, and promote the various affairs of the local church's ministry to direct them effectively. A local church cannot grow beyond a certain point without the ministry of these individuals. *See I Corinthians 12:28 Romans 12:8, Titus 1:4-5*

Apostleship

This is the spiritual gift that refers to certain men called by Christ Himself and given special power to charter the newly formed church. *See Ephesians 4:11, I Corinthians 12:28 See also Acts 1:22, I Corinthians 9:1*

Discernment

This is the spiritual gift where the Spirit enables certain Christians to know with or without a doubt whether a statement or behavior is of God, Satan, or man. *See I Corinthians 12:10, Acts 5:3-6, Acts 16:16-18, I John 4:1*

Evangelism

This is the spiritual gift where the Spirit enables particular Christians to share the Gospel to unbelievers and burdens Christians about soul-winning. All Christians are called to witness for Christ whether they have this gift or not. *See Ephesians 4:11, Acts 8:5-12, Acts 21:8, Acts 8:26-40, Matthew 28:18-20*

Exhortation

This is the spiritual gift where the Spirit enables certain Christians to deliver challenging and encouraging words. *See Romans 12:8, Acts 11:23-24, Acts 14:21-22, Acts 15:32*

Faith

This is the spiritual gift where the Spirit provides Christians with great confidence to believe and expect great things from God. *See I Corinthians 12:9, Romans 5:1, Romans 12:3, Hebrews 11*

Giving

This is the spiritual gift where the Spirit enables certain Christians to accumulate and give large amounts of their finances to the glory of God. *See Romans 12:8, Acts 4:32-37, Galatians 4:15, Philippians 4:10-18, II Corinthians 8:1-5*

Healing

This is the spiritual gift where the Spirit uses certain Christians to restore physical or mental health to the sick or demon possessed.

See I Corinthians 12:9, 28, 30, James 5:13-16

Helps/Serving/Ministering

This is the spiritual gift where the Spirit empowers certain Christians to render practical help in both physical and spiritual matters. Serving one another, like evangelism, is a calling of all Christians, but there are some who have a special desire to serve, and receive great blessing from it. *See Romans 12:7, I Corinthians 12:28, Galatians 6:1-2*

Interpretation of tongues

This is the spiritual gift where the Spirit gives certain Christians the ability to clarify and interpret messages uttered in an unknown language. *See I Corinthians 12:10*

Knowledge

This is the spiritual gift where the Spirit gives certain Christians the supernatural ability to understand God's Word and to effectively communicate it to others. *See I Corinthians 12:8*

Mercy

This is the spiritual gift where the Spirit enables certain Christians to minister to and have compassion for those who are suffering or afflicted.

See Romans 12:8, Luke 10:30-37

Miracles

This is the spiritual gift where the Spirit empowers certain Christians to perform events that are outside the realm of nature. *See I Corinthians 12:28*

Prophecy

This is the spiritual gift where the Spirit empowers certain Christians to receive revelation of events in the future. *See Romans 12:6, I Corinthians 12:10, I Corinthians 14:1-5, Ephesians 4:11, I Corinthians 14:30-33, I Peter 1:20-21*

Pastor/Teaching

This is the spiritual gift where the Spirit enables certain Christians to preach and teach the Word of God and to take responsibility for the spiritual welfare of a body of believers.

See Ephesians 4:11, I Peter 5:1-11

Teaching

This is the spiritual gift where the Spirit enables particular Christians to communicate and clarify the details and truths of God's Word for others to learn.

See Romans 12:7, Ephesians 4:11

Tongues

This is the spiritual gift where the Spirit enables a Christian to supernaturally speak a previously unknown language. *See I Corinthians 12:10, I Corinthians 12:30, I*

Corinthians 14:4, I Corinthians 14:39, Acts 2:4, Acts 19:6

Wisdom

This is the spiritual gift where the Spirit empowers particular Christians with a supernatural understanding of God's Word and the will to apply it to life situations. *See I*

*Corinthians 12:8, James 3:13-17.*³

³ "Adult Spiritual Gifts Test", SpiritualGiftsTest.com, accessed January 2, 2014, <http://www.spiritualgiftstest.com/test/adult>.

APPENDIX J
POST-ASSESSMENT

Associate Minister
POST-ASSESSMENT

1. Would your Pastor be your primary mentor?
 - ☐ Yes
 - ☐ No
2. Would your Pastor be your Ministry Mentor?
 - ☐ Yes
 - ☐ No
3. Do you see your Pastor as God's Representative and Visionary of Calvary Baptist Church (CBC)?
 - ☐ Yes
 - ☐ No
4. Do you see your Church with your Pastor's Perspective?
 - ☐ Yes
 - ☐ No
5. Do you know your Pastor's Vision?
 - ☐ Yes
 - ☐ No
6. Do you have your Pastor's eyes and ears?
 - ☐ Yes
 - ☐ No
7. Do you focus on your Pastor's heart, as much as you focus on his mind?
 - ☐ Yes
 - ☐ No
8. Do you have a great spiritual, as well as a natural connection with your pastor?
 - ☐ Yes
 - ☐ No
9. Do you make time for your pastor and assigned church activities?
 - ☐ Yes
 - ☐ No

APPENDIX K
POST-ASSESSMENT RESULTS

POST-ASSESSMENT RESULTS

Question	Yes	No	Total Percentage
1	83.3%	16.67%	100%
2	83.3%	16.67%	100%
3	100%	0	100%
4	100%	0	100%
5	83.3%	16.67%	100%
6	100%	0	100%
7	100%	0	100%
8	100%	0	100%
9	100%	0	100%

APPENDIX L

SPIRITUAL AUTOBIOGRAPHY INSTRUCTIONS

Spiritual Autobiography Guidelines

Introduction:

Writing one's spiritual autobiography is itself a tool for spiritual formation. A spiritual autobiography is not done in the sense of writing a "term paper" or just writing biographical details about your life. This is process that is done prayerfully, with the author paying attention to what God has to say as he or she reflects back over his or her life. Many individuals find the process of writing to be a time of encountering God and coming to a greater understanding of how God has been at work in his or her life.

A spiritual autobiography is not meant to be a comprehensive chronicle of your spiritual journey, but rather a selective reflection on events, periods, influences, people and Experiences that God leads you to write about. Honesty is essential. Be willing to look at the good and the difficult parts of your spiritual journey.

I'll provide two formats for doing a spiritual autobiography. The first is a thematic approach and the second is a historical format. You may choose either approach for your spiritual autobiography.

A Thematic Spiritual Autobiography:

What follows is a series of questions for you to use as stepping stones into the writing process. Use any of these questions that are of interest to you. Come up with your own questions or perspectives that you could use to guide your writing. When you are finished using these questions or other ones of your own choosing, you should have about eight to ten different questions/themes you have written on.

1. Richard Foster's book, *Streams of Living Water*, discusses six main traditions of Christian spirituality. Using his framework, what is your primary tradition and how

has that tradition shaped your approach to the spiritual journey? How do you see the strengths and weaknesses of this tradition in your journey? How have any of the other traditions been incorporated into your spiritual formation process? (Note: this is the one question that will require you reading and becoming familiar with an author's framework so you can respond to it. If you prefer, the next question gets at the same issue of spiritual traditions in a simpler way. You may use that question as an alternative to this one.)

2. Write about the significance of your spiritual heritage and church experience? What were the strengths and weaknesses of your spiritual heritage?

3. What are the earliest memories of your encounters with God?

4. Write about several (five or six) defining moments that have shaped your spiritual life. Defining moments may be decisions you made, events you participated in, experiences you had, etc. To be a defining moment means that these moments in part have shaped who you are today? (Note: Do not include influential people in this section.)

5. Write about several (three to six) people who have had significant influence on your life. These people are so significant that who you are today is in part due to their influence on you.

6. Talk about the use of the spiritual disciplines throughout your journey. What have you practiced, how have you changed in your spiritual disciplines through the years, what has been meaningful for you, and where did you find guidance for your devotional life? What about things right now? What does an average week look like for you in terms of your use of the spiritual disciplines and practices? How do you

evaluate the impact of these disciplines for growing in your personal intimacy with God?

7. In recent months, where do you see God at work in your life? To ask it in a slightly different way, how are you experiencing God (or) where is God encouraging growth and transformation in your life?

8. Use a metaphor of your own choosing to describe your spiritual life>

9. If you have ever received spiritual direction, write about that experience. Provide some details about length, with whom, the nature of the direction and what kind of progress you saw take place?

An Historical Spiritual Autobiography:

The first task is to divide your life in to appropriate chronological periods. You have two main options. You can work with ten year blocks as your life framework (i.e. ages 1-10, 11-20, 21-30 and so on).

You can work with life transitions as your life framework. This requires a little more insight and processing on your part. Look for the most significant transitions in your life. Perhaps graduation from high school, graduation from college, conversion to Christ, marriage, children, major moves, significant career changes, or a time of major crisis. I suggest you have no more than six or seven of these transitions.

After you have divided your life in to one of these frameworks, now come up with a list of anything you believe is significant in each of these periods. These items may be about people, places, events, experiences, decisions, beliefs, challenges, problems, opportunities, etc. Later you may eliminate some of the items on this list and add others.

At this point you have a rough (broad, general) chronological outline of your life. Now you are ready to begin writing. Here is the key point: Anything you write about must have spiritual significance. This is a spiritual autobiography you re writing. How do any of these items in your chronology shape and direct your spiritual life?

Finally, write about the future and what you envision the future may hold for you. Where are you going? What is needed for you to get to that point? What would you like to see God do in and through you in the years ahead?

Ongoing Avenues to Consider:

It will be useful for you to include a copy of your spiritual autobiography as part of your journal record. If you are new to journaling, your spiritual autobiography might be your first entry..

Now that you have your spiritual autobiography finished, read through it again. How do you feel when you read through it? What are the dominant reactions you have as you consider the story of your life and the story of God in your life?

At a larger level (the forest and not the individual trees), how do you see the “hand of God” at work in your life journey? Is there anything you believe God is saying to you right now in light of your journey as you have remembered it?

What clues have you uncovered in your past that gives insights into who you are today? Is there anything you sense God asking you to revisit in your past? Why those things and what do you think God may be up to in a revisit?⁴

⁴ “Spiritual Autobiography Guidelines”, LeadershipConneXtions.com, accessed May 20, 2014, <http://lci.typepad.com/files/aa1-spiritual-autobiography-guiudelines.pdf>.

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